The Missionary Herald

VOLUME CXV JUNE 1919 NUMBER 6

The Lifted Veil

TURKEY occupies much space in this issue of the *Missionary Herald.* During the war years, news from that field came seldom and most irregularly. Letters were heavily censored when they were not suppressed. Missionaries allowed to come away brought stories of their personal experiences and observations, from which some idea could be gained of general conditions, but no comprehensive and definite survey could be furnished.

At last the veil is lifted. Order is being reëstablished in Turkey. Allied forces guard the railroads and the highways. Communications are being restored. Relief workers are getting even to interior points; missionaries who have stuck at their posts are able now to send out uncensored letters. Information is coming steadily and increasingly from all parts of Turkey. We are glad to present so much of it as is crowded into this number. It deserves to be read with care; with gratitude for the opportunity of relief even greater than was anticipated; with sympathy and a generous spirit of helpfulness for the workers, who face such unlimited distress and the overwhelming problems of rebuilding from the ground up.

Secretary Barton's article will be read with peculiar interest, as it embodies impressions gained from wide journeyings from Constantinople to Cairo, and investigations at a host of centers, such as Adana, Tarsus, Marash, Aintab, Aleppo, Beirut, Damascus, and Jerusalem. He is enthusiastic over the protection and facilities accorded the relief parties, delighted with the ability and devotion of the workers, both men and women, and full of hope that the aims of the expedition are to be attained. Affairs are going better than they had dared to expect.

Advance of Relief in Turkey

THE progress of the American "army of relief" in Turkey is little short of marvelous, so swiftly have the various lines of inquiry been run out in all directions from Constantinople and communications established whereby supplies can be forwarded and centers occupied, even far into the interior. A message received in New York by Navy Radio, May 5, was from Harpoot, in Eastern Turkey, and indicated that some relief workers, probably under lead of Rev. Harry H. Riggs, were on the ground. Secretary Barton had previously reported himself as headed for Harpoot, where he also may have been when this word was dispatched. The message reported 2,000 orphans already housed. The hospital had been taken over in good condition. A great opportunity for industrial relief and agricultural rehabilitation was awaiting arrival of more workers. The need of supplies, clothing, medicines, and tools was urgent. Relief work was going smoothly, with hearty welcome everywhere and best coöperation from officials and communities, both foreign and native.

A cable message from Constantinople, dated May 2, stated that homes had been started in fifteen cities in Asia Minor for girls rescued from Turkish homes. There was great need of all available funds. Other dis-

patches about May first to the American Committee of Relief reënforced the urgent need of supplies: motor vehicles for transportation, cloth, thread, sewing machines; also of more workers: twenty first-grade men for relief distribution; twenty-three women and two men trained for orphanage and industrial work; six stenographers; four doctors for general practice; three nurses; one builder; three accountants; one transport superintendent; one housekeeper; one woman for employment bureau. The list indicates the breadth of the undertaking and the immense detail that has to be covered. From the headquarters of the Relief Committee in New York comes the welcome report that about $22,000,000 of the $30,000,000 sought had been subscribed by May 1, and that the "Drive" is to be pushed at least till June 30. Funds and supplies are being forwarded regularly, the funds by way of cable and the supplies by four ships which the American Navy has loaned for the purpose.

Chosen or Korea?

IT is a signal commentary on the notion that the Peace Congress is to right all the wrongs of the world that the Koreans have started a "passive rebellion," protesting against Japan's rule over them, and appealing to the civilized world to help them get their case before the Versailles Conference. We do not look to see that Conference touch the matter. Korea was absorbed by Japan in 1910, years before the war broke. Its troubles are not due to the war or involved in its issues, any more than are Ireland's. It is unlikely that the Peace Conference, or even the League of Nations when in operation, will meddle with a fact of history which, whatever its character, has been accepted by the world, and has not been affected by the upheavals of the war.

Nevertheless the situation is serious and distressing. Korea, or Chosen, as the Japanese have renamed the land and it must strictly be called, is said to be seething with revolt. With the tension that has developed, and in the face of the forcible suppression to which Japan has resorted, the "passive" resistance which was the announced policy of the Koreans at the outset of their revolt has occasionally lapsed into acts of violence. But, characteristically, the uprising is that of a stubborn, submissive, but enduring resentment.

The *Japan Gazette* of March 26, published at Yokohama, contains what it styles "a serious indictment by a committee of missionaries" of Japanese rule in Korea. It is detailed, specific, and damaging. The wonder is that its publication was allowed, unless, indeed, it was desired to get a case against the missionaries. It almost looks as if it were manufactured to involve them in trouble. If a genuine document, it makes a bad showing for Japan, and calls for some answer or explanation. One must remember, however, that Korea's history under her own rulers was not of unmixed felicity. Her imperial politics did not make for public welfare. Peace, prosperity, and good order did not uniformly prevail. If Japan would modify her autocratic methods of rule, cease unjust discrimination against her Korean subjects, add to the good work she is doing for the land by the schools, the industries, the roadways, and communications she is establishing, a kindlier tone and a friendlier recognition of Korean aspirations, it would seem that Chosen might become in truth an integral part of the empire. In any such effort, we feel sure the missionaries would be found trusty and valuable helpers.

Secretary Patton's Visit to the Far East

ON May 20, Sec. Cornelius H. Patton, with a party of friends, including Mrs. Patton, sailed from San Francisco for Japan. He is not embarked on a summer vacation trip or a pleasure excursion. With Secretary Barton in

Turkey, and Treasurer Wiggin temporarily away from his office recuperating from a severe sickness, only urgent necessity made it seem right that Secretary Patton also should leave the Rooms for an absence of several months. The occasion of his going at this time is the Interchurch World Movement of 1920, to which project the American Board is heartily committed, and in whose counsels and plans Dr. Patton has taken a leading part. In preparation for the campaign of next year, it is vitally important that extensive and careful surveys should be made of the foreign mission fields, upon the basis of which national, district, and local budgets can be formed. Schedules for these surveys are being prepared and forwarded to the several foreign mission fields of the world; the intelligent and hearty cooperation of the missionaries is being sought. The success of the whole undertaking depends in large part on the preparation thus being made in this year 1919.

Secretary Patton's itinerary covers Japan, Korea, and China; if time allows, India also. He is booked to meet groups of missionaries representing all the coöperating mission boards in these lands, at certain centers where summer assemblies are convened. It is estimated that in eight or ten conferences he will meet 2,000 missionaries, whom he may hope to inform and inspire for the service needed.

Three Specific Objects

THREE definite points will be covered by Dr. Patton on his journey. First, he will convey to the missionary and native leaders not only the technique of the foreign survey, but also the religious purpose of the enterprise, showing that this is a crystallization of the spirit of American Christianity growing out of the war—a sort of League of Churches for the conquest of the world.

Second, he will emphasize the importance of the surveys being made on a union basis, since the budget to come later will be a united budget. United surveys are not insisted upon, since much time would be involved in making the necessary combinations of forces and unity of dates, etc.; but it is hoped that in great cities like Tokyo, Peking, Tientsin, Shanghai, Canton, Madras, Bombay, etc., there may be such a union movement in the surveys as will make these places demonstration centers of coöperation.

The third purpose of Dr. Patton's trip is to persuade the native churches to do their full part in developing the new plan. In order to make this a real World Movement, every church of every land is expected to participate. In Japan, the national churches are for the most part self-supporting and independent, and will accordingly need to be dealt with as self-sustaining denominations. In China and India, the native churches might be inclined to depend too much on foreign aid and leadership. Dr. Patton therefore looks forward to conferring with prominent native pastors and laymen in the Far East, in order that they may from the first make their full and hearty contributions to this advance of Christian forces.

In addition to this study of the whole range of missionary endeavor—evangelistic, educational, medical, and industrial—Dr. Patton, who is chairman of the Union Committee on Christian Literature, expects to meet with Literature Councils of various Oriental countries for conference with them as to securing the production of a supply of wholesome and attractive reading matter for the Far East. Many missionary leaders believe that this spreading of Christian reading matter is the next important step in missionary strategy. The plans will touch not only the religious literature, but the interests of the home, the school, the bazaar, and especially will have reference to books on democracy and good citizenship for the growing republics and awakening people of the East.

In Memory of Its "Foreign Pastor"

THE First Church, Columbus, O., has within a year lost both its honored pastor *emeritus*, Dr. Washington Gladden, and its foreign missionary, Rev. Murray Frame, of Peking. Having made suitable commemoration of the character and service of Dr. Gladden, and having raised a fund of $100,000 to provide a permanent development of the church's ministry in his name, the church observed the days from May 11 to 13 in a memorial and missionary institute in honor of Mr. Frame. Careful and elaborate plans were made by the pastor, Rev. Irving Maurer, and the Missionary Committee, of which Prof. F. C. Blake, of Ohio State University, was chairman. The special service, with memorial sermon, came on the Sunday morning; Sunday school, Vespers, and the young people's meeting were keyed to the theme of Murray Frame and China; a luncheon for the men, a woman's meeting, and a church supper for all hands filled up the Monday; the next morning there was a conference on church plans for the leaders and workers. A group of five visitors and speakers was assembled: Rev. Robert E. Chandler and Dr. Francis F. Tucker, of the North China Mission; Mrs. Lee, of the Woman's Board of Missions of the Interior; Miss Margaret Frame, Mr. Frame's sister, of the Presbyterian Mission, North China; and Secretary Strong. All in all, it was a beautiful tribute of affection and esteem for the church's missionary pastor, for whom it is proposed next autumn to raise a permanent memorial, to be established in his field at China's metropolis.

Bread upon the Waters

AMONG the contributions reported for Armenian-Syrian Relief is the sum of $21,094.15 received from Hawaii. The announcement is made with the comment that this sum probably equals the entire cost of the first years of missionary effort in Hawaii, and that without this effort there might never have been the impulse to extend Hawaii's helping hand over ten or fifteen thousand miles of space to relieve stricken Armenians. Similarly from Foochow, in China, came in April, as told on page 259, a check for $425 (gold), a Christmas thank-offering to be used for relief and advance work of the American Board and the Woman's Board of the Interior in Turkey. This sum, though not large by the standards of the great drives to which we are becoming accustomed, is a delightful testimony to the broadening vision and the deepening spirit of generous service among the Christians of China.

A "Dub" That Does No Damage

SPEAKING of Hawaii, our attention has been called to a paragraph in a recent book entitled, "Racial Factors in Democracy," by Philip Ainsworth Means. In dealing with the population of the Hawaiian Islands the statement is made (page 223):—

"There is reason for supposing that in the days before missionaries came into the Islands the natives numbered at least 350,000 souls. The baleful result of proselytizing, unaccompanied by any real sympathy for or comprehension of the people and their needs, has reduced them to their present number" [39,000].

Our correspondent thinks that statement so radically hostile that the American Board should "take steps toward a vigorous and far-reaching denial or correction." It does not seem so to us; rather does the charge seem so unwarranted as to be ridiculous and undeserving of serious attention. When one thinks of how sailors and traders, from the days of Captain Cook's discovery of the Islands down through the period of missionary occupancy, forced their debauching influence on these weak islanders, whose sole protection was the fearless and self-sacrificing devotion of their American teachers, he can only laugh at the idea that it was the missionaries who destroyed them. As well charge the diminution of the North American

Indians to the churches and schools that were planted west of the Mississippi, or the vice and disease that have developed at Johannesburg to the presence there of Frederick Bridgman and his work for Africa's young men. We wonder what will be thought of Mr. Means's "supposition" by the intelligent and fair-minded citizens of Honolulu.

A Soldier's Code

WE are proud to know of the trust and affection inspired by American soldiers and sailors in the people of France, upon whom they were sometimes billeted and with whom they were thrown into relations apart from the military one. To show the ideal which their officers had for the conduct of these men when off duty, we print the following document, issued by a United States naval official in France to men of his force and to those on naval vessels visiting the ports of France. It is headed, "Conduct of Men on Liberty." It reads:—

We are guests in the house of another people. Our home will be judged by our conduct in theirs. We still live under the rules, laws, and spirit of the place from which we come.

Every great nation in history has stood for some one definite idea: Greece, for beauty; Rome, for law; Israel, for religion. America, in the eyes of the world, stands preëminently for freedom and the ideal of manhood. We must not shake that opinion, but do all that we can to strengthen it.

We have come to this side of the world to record, by the indelible imprint of arms, our protest against that which is brutal, wicked, and unjust, to give expression to that measure of indignation stirred in the heart of America by the deeds of terror which the enemy has written across the face of France.

Our nation stands for everything that is contrary to the spirit of arrogant power and tyranny. Let us prove this by our lives here!

The only history of America that many of the people of Europe will ever read is that which is recorded by our lives.

Live here the proud, manly existence that is justly expected.

Be courteous, temperate, and self-controlled.

We fight against the Huns' ill treatment of women; let no man be tempted to do, by insinuation, what we charge our enemies with doing by force. Let the women of France remember the men of America as those who would shield them against all harm, even that which might spring from their defenders.

You would fight the man who insulted your uniform; do not insult it yourself. Let it not be carried into places of disrepute or into any discrediting act. We are here for a great, high, and solemn purpose. Let every personal desire be subordinated to that righteous purpose, then we will return to our homes clean and proud and victorious.

America is sometimes called the Missionary Nation. It is such leadership as the document just quoted shows that has helped to make American armies strong in Christian purpose. As these men come home, "clean, proud, and victorious," may some of them realize that a foreign missionary division, serving Christ overseas, stands in need of reënforcements, and reënlist therein.

A World Lesson

GOVERNOR GENERAL LI, of Fukien Province, China, invited all foreign men in Foochow to drink tea in his *yamen* in honor of the Armistice, last November. Dressed in his full regimentals, he looked a very commanding figure, notwithstanding that all the consuls, save in the case of the United States, also wore their uniforms and medals. In General Li's address to his foreign guests he made this notable remark, "The world is learning that might is not right."

That high official of hoary China, declaring to men of European nations and of this modern republic of the West that the great war has taught the world that might is not right, and, impliedly, that right is the power that must prevail and abide, presents a picture to thrill the heart. What a new day is dawning, when the vision, at least, of right triumphing and ruling the world is caught even by Oriental eyes! The task of the missionary, in the years before us, is to make that vision an accomplished fact.

FLASHES FROM THE FRONT IN TURKEY

From President Main, of Grinnell, with the A. C. R. N. E. in the Caucasus

"I have been handling refugee concentration along the former boundary line between Russian and Turkish Armenia. Alexandropol, a large center, and Etchmiadzin, a small one, are typical. In the one are 68,000 refugees, by actual census at our bread and soup kitchens. In the other there are 7,000. Refugees have streamed into these places hoping to find it possible to cross the border into their former homes in Turkish Armenia, near Kars.

"A line almost like a battle line, from the Black Sea region, where is located the Southwestern Republic, with Kars as its capital, to the Caspian Sea, where Baku is the capital of the Azerbaijan Republic, together with a line of Turks, Kurds, and Tartars between these two extremes, holds the refugees where they are. The total number is more than 330,000. To these must be added the local inhabitants, also suffering indescribable hardships. The world appears to be unconscious of the overwhelming human tragedy that is being enacted in the Caucasus."

From Dr. J. L. Barton, on the Bagdad Railway, below Konia, March 9

"Here we are upon a special train, with a British guard, headed for Aleppo, with twenty-two cars. Sometimes we have two, sometimes three engines. At all the chief stations, British officers meet us and ask if everything is all right. . . . All our telegrams are sent free, and we have sent some long ones. At Konia, we divided the train, one-half going on under Partridge [Rev. E. C. Partridge] to Cesarea and Sivas. It looks as if we may get into Mardin by rail, if General Allenby will let us go. We will take in there, if possible, three motor trucks and three Ford cars, and start our caravan to Harpoot.

"As an example of my men: We have wanted more tools, etc., for keeping our cars in repair. At Konia, the boys found an automobile machine shop well equipped and loaded upon a flat car for shipment. Of course it was German. The men came to me about it and I spoke to the British Commandant, who dined with me last night. He said, 'Of course; take it, if you want it, and anything else you see that you can use. See that the machine shop is attached to your train.' "

March 10

"We have just come through the tunnels, a dozen or more, and are upon the Tarsus side of the Taurus Mountains. We went up one very steep grade, in the midst of which the train broke away from our two engines, and we started down the mountain. The engineer whistled for brakes, and two of our young men rushed to the tops of the freight cars and stopped the train."

From Dr. Howard Bliss, president of the Syrian-Protestant College, in Beirut

"Conditions in Beirut are still distressful. Those who have survived starvation have done so only at the expense of lowered vitality and intense mental depression. Medical relief is one of the first needs. Many are ill from diseases induced by unnatural and insufficient food. Other causes of the unhealthy conditions grow out of prolonged personal suffering, the gazing on scenes of horror, and the despair into which the loss of their people and the break-up of all life's ordinary machinery has plunged these men and women."

From Pres. J. C. Merrill, of Central Turkey College, Aintab

"The newspaper *Rahnemma* [printed on the College Press] sells about 450 copies in the city each issue, two-thirds of them to Mohammedans. One-half the paper is Osmanli-Turkish, and the other half Armeno-Turkish and Armenian. I was sending fifty copies to Kilis, but word comes that they want sixty copies, and that there is a demand for the paper especially among Moslems.

"Plans have been definitely completed for sending out thirteen of the older boys from the orphanage. Each has been taught a trade, and so can support himself. Each will be given his clothing, his bedding, and ten *medjidiehs* in money as capital." [These are lads who were in one of the mission orphanages before the recent war, and who have been kept safely all through the past four years.—EDITOR.]

From Miss Sophie S. Holt, Constantinople, March 24

"The Armenians of Adabazar are doing nobly. They have formed a Red Cross Society of their own, have established a hospital of about twelve beds, orphanage work, and a bread line. The six doctors there take turns, each a week at a time, free of charge. Voluntary nurses serve each a day a week, and one gives all her mornings. It is a pitiful attempt at hospital work, considering its meager equipment, but most praiseworthy. People out of their poverty, just back from exile themselves, share their small supplies with these poor creatures. The hospital was very neat and the nurses wore old nightgowns over their dresses, as that was all the uniform they could afford.

"The orphans are scattered in homes, or houses rather, and are given, as are 477 poor people, one-fourth of a loaf of bread a day. One little tot, when she saw me, piped up: 'They give us bread. Tell them to spread something on the bread.' The others all preserved a bashful silence. There are no Armenian beggars on the streets of Adabazar. The Armenians supplied 750 at first with bread, and then gave a little money to some to start in business, so they reduced the number.

"British soldiers are now stationed in the town. The lieutenant went with us on our rounds of inspection, and is doing all he can to get property restored to Americans and Armenians. When the second lieutenant came with his soldiers, he sent word to the Kaimakam and other officials to come to see him. Not responding as soon as he wished, he sent word to the Kaimakam that if he did not come in five minutes he would put him under arrest. The Kaimakam came."

From Miss Clara Richmond, Constantinople, March 19

"On Saturday morning at six o'clock, on March 8, just three weeks from the day we went on board the *Leviathan* at New York, we sailed around Seraglio Point and found ourselves really in sight of Constantinople, after these two years away from it. We had been looking forward to having our new people see the city in the sunshine, in its beauty; but the skies were gray and the city anything but beautiful to them. To us old-timers it was our Turkey again, and there was such joy in that. At the same time, I felt as if America were irrevocably gone, and the seven years ahead seemed very long. Had our people and our schools, our work and our homes, been waiting for us in Talas, how different our feelings would have been! We would have been simply wild to get there. As it is, the thought of the friends that are gone, of the desolate homes and streets, of the misery, hunger, and suffering, almost overcomes one. I want more than any place in the world to be there; but oh, how much we will need strength and courage from above, and your prayers!"

From Miss Myrtle O. Shane, written on board the "Kalomuba," in the Black Sea, March 29

"We are off to the Caucasus, a party of thirty-two. Dr. Ussher and I are the only missionaries. I was asked to go to Marsovan, but knowing that no other missionary woman was available for the Caucasus, and since I know the language and have had typhus, I decided, after consulting with some of the Eastern Turkey missionaries, that my place now is in the Caucasus. We have much to be thankful for. It is hard to manage such a large project and it has been well done. I hope ultimately to work back to Bitlis for Kurdish work, and was glad to find that Dr. Peet did not discourage the idea. But for the present our hands will be full in the Caucasus. How happy I am to be starting out on the last lap of the journey!"

From Miss Minnie B. Mills, Smyrna, March 9

"Among the 150 Armenian families exiled from Smyrna there were a number of our friends, pupils, and graduates, but *all* whom we knew and loved returned. It seems wonderful. Thousands of refugees have come to Smyrna these last months, and oh, what stories they have to tell! A great many stolen children and young maidens have been brought to Smyrna and are being rescued from Turkish houses by the Armenians, with a government to back them up. But what to do with all these children and young women, who have been the victims of such evil deeds, and how to save them from further unhappiness and wrong, is the problem demanding the attention of native and foreign communities. Sometimes I long to be free from school duties to help in this work."

From Miss Ellen M. Blakely, Marash, Central Turkey Mission

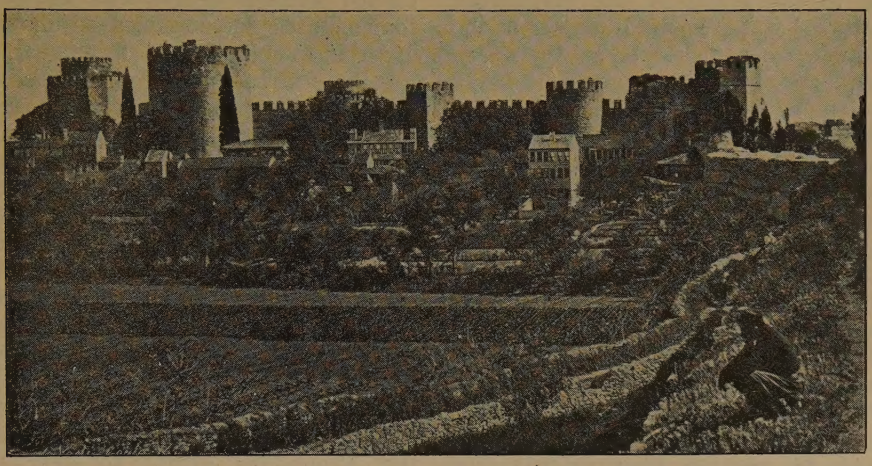
"The long-expected English have arrived at last! Now we have a way of sending letters to you. We continue school, have never been ordered to close, though with numbers much reduced. We have had our difficulties, especially regarding funds. God has provided, and none of our family have ever gone hungry. Sometime we will tell you many things. . . . The exiles are returning, a few at a time; in some cases only one or two of a family are left, and of course the majority are in need of food, clothing, beds, dishes, and shelter."

From Rev. James K. Lyman, of Marash, in reference to Miss Olive Vaughan, for four years alone in Hadjin

"What that woman has endured these years, and how she has kept on in spite of all the difficulties, would fill a book and read like a dime novel. It is a piece of heroism such as is not often heard of, even in the annals of missionary work. She saw the large part of the population driven away in exile, their city burned, etc. In the absence of a doctor and in the face of great need, she began to do a doctor's work, so that now there is scarcely a home where she has not saved one or more lives, and her influence is great with Christians and Moslems alike."

From Miss Charlotte R. Willard, Marsovan, Turkey, March 17

"I need not write of the Christians; you know it all. But for the others of this land, there is much to say not yet said. It is once more, and perhaps the last time, when the door to the Moslem's heart is ajar. We are opening it a little, and earnestly ask for prayer, persistent and definite, and for support in many ways for this work."



A BIT OF THE OLD WALL IN CONSTANTINOPLE

TODAY IN TURKEY

By Rev. JAMES L. BARTON, LL.D.

EVERYTHING in Turkey seems to have undergone a change, if not a revolution. Unlike many revolutions, Turkey does not seem to be revolving upward, certainly not financially, morally, diplomatically, or nationally. Yet there is one beam of light in the fact that the subject races of Turkey are sensing a spirit of freedom and liberty which they have not experienced before for a generation. There is some danger that, under the intoxication of this experience, heads may become turned and steps taken which will not tend to help, but to hinder, the readjustment and reorganization of the country.

There is a deep-set feeling among the leading Mohammedans, official and otherwise, that Turkey cannot pull herself together and go on independently of outside help. The leading Mohammedans say freely that the ideal of a government is not found in Europe, but in America. America has gained an enviable reputation for granting religious liberty to all classes of people, and for dealing justly and fairly with alien races. It is almost pathetic to see how the Mohammedans, at this time of their depression, turn to the extreme West and call for assistance.

The official idea will unquestionably not be accepted by the Conference in Paris, namely, that Turkey should continue as a Mohammedan power, under its own organization, but calling to its aid, as it may choose, a considerable number of leading Americans to take important positions. That method would continue the Ottoman Empire under Mohammedan rule. In other words, it would be an attempt to reform Turkey, which is acknowledged in all outside circles to be an impossibility.

At a luncheon a few days ago with a group of official Mohammedans, one an eminent editor of one of the leading Mohammedan papers in the city, I made the statement to them that their idea would probably not be accepted by the Paris Conference, but that Turkey would be put under a mandatory, which would take over completely all the departments of the Turkish government and reorganize it accord-

ing to the ideals of the mandatory power. I was surprised to see that the Turks were not shocked by the statement, but asked what would probably be done with the Sultan in such a case. This question I naturally refused to answer in detail, but stated that I could see no reason why the Sultan might not be allowed to continue to reign, but not to rule.

The coming of the Commission was pretty thoroughly advertised, and is now receiving much attention from all the papers of the city. When in England the Commission filed a written request with the British Foreign Office, asking the British government to assume responsibility for securing the release from Mohammedan control of Christian children and women seized by them during the deportation periods and since. We also asked the Foreign Office to assume the responsibility of expelling from Christian homes occupants who had taken possession.

The British and French governments have demanded of the Turkish government that it send orders to all governors in the interior that all Christian children and women be returned without delay. The Turks in some places have seized upon this order as an opportunity of demonstrating their virtues; as, for instance, in Malatia, where there were, all told, in the city, only about two thousand Armenians, and the most of these in a pitiable condition. Yet several thousand children and girls were suddenly thrown out of Moslem homes and orphanages, without food and with scant clothing. It was impossible for their own people to take care of them, and the Turks were asked to take them back, or some of them, until aid could be secured. This gave the Moslems an excellent opportunity to say that the Armenians prefer to have the Turks care for their children.

We took up this matter with the British Commissioners, and have secured an amendment to the order to the effect that at least four months' food supply must be given to every child or girl discharged, and officials are ordered to see that this is done.

In Constantinople, within a few days, French and British officers are to scour the city to see that the orders of dismissal are carried out. The Armenian patriarchate is preparing to

TREBIZOND, NEAR THE EASTERN END OF THE BLACK SEA

receive all children discharged, and our Commission is coöperating. We also appropriated £1,000 to help Malatia. This movement is already showing that vast numbers of Christian children are in Mohammedan homes, and that the most of them will in the near future be thrown back upon impoverished and depleted people for support and education.

MOHAMMEDAN REGARD FOR AMERICANS

To one familiar in part with the old order, it is deeply interesting to note the changed attitude of the Mohammedans toward America and Americans. We need have no fear of official maltreatment of missionaries, such as occurred in Salonica the other day, when Dr. House and Mr. Clark and Mr. Cooper were locked up by the Greeks in the common prison, upon the charge of a worthless blackguard that they were conducting a Bulgarian propaganda.

The Turks honor and respect the American missionaries, their character, integrity, and fairness, even if they do not their religion. They know America only as they have learned it through the American missionaries and the institutions they have planted in the country. Reasoning from these premises, with astonishing unanimity they turn as officials to America to help them in this time of their extreme need. No higher tribute could be paid to the cause of missions as an organizing, civilizing, enlightening agency, mightily contributing to the maintenance of cordial international relations. America must not now leave Turkey and her mixed populations to work out, unaided, her tremendous problems—social, religious, economic, national. No other country is in a position to render the same service, and we must not hesitate to respond.

THE RECORD OF THE MISSIONARIES

If any one believes the missionaries in Turkey are in the dumps nervously, physically, or religiously, he needs fundamentally to revise his creed in order to make his belief conform to the facts. It is true that those who remained in Turkey throughout the war met privations and witnessed indescribable horrors. Privations were faced by the missionaries with the spirit of true soldiers; and by their presence, and through aid provided by the people of America, they were able to alleviate, to some extent, the awfulness of sufferings all about them. There is no self-pity, no enumeration of personal hardships; they assumed that they were in the path of duty and privilege, and in that path they walked as God gave them strength. We have not yet seen them all, but if those visited are a fair representation of the rest, I can say with all emphasis that weak-kneed and disheartened Christians in America, if such there be, ought to meet some of these veterans still in the front line, that courage and faith receive new vigor.

In Gedik Pasha, the three Annies [Misses Allen, Barker, and Jones] stand true like the three Graces, with no word of complaint and no lisp of discouragement; but, on the contrary, proud, as they well may be, of the achievement of that wonderful school throughout war times, and of its still more wonderful opportunities now.

Miss Cushman, at Konia, alone in that great city, has been and today is a tower of strength to thousands. Her influence for righteousness was more than an influence, it was a positive force, and she is in no hurry to go home.

I have just been at Tarsus, where a day was spent with Mrs. Christie. For two years she has been without a missionary associate, but the work has gone on with vigor. Of the more than two hundred boys in the school, about one-half are Moslems.

At Adana, Dr. Haas, although much had been taken from his hospital, was full of courage and good works. The crowd of suffering humanity gathered at the dispensary, waiting the arrival of the beloved doctor, was eloquent of

THE GEDIK PASHA BUILDINGS IN STAMBOUL

service rendered as well as of need. The safe returning of Dr. and Mrs. Chambers, on March 4, brought new courage to all; while Miss Towner, making light of privations endured, devoted herself to refugee women, orphans, and schoolgirls.

If one wishes to discover cause for discouragement, he must not seek for it in the missionary body, neither must he search for it among the native pastors and teachers. In Tarsus and Adana, the Armenian pastors, themselves recently returned from exile undergone because they would not deny their faith in Christ, pleaded for the great multitude of returning refugees who, like sheep without shepherds, wander uncomforted and alone.

Last Sunday in Adana, in their new building, recently returned to the church by the Turkish government, there were more than six hundred persons present at both services. They asked for the opening of another place of worship, since the present place will not accommodate all who wish to come. Tarsus pleads for the completion of its new church building, the foundation of which was laid before the war. It has an admirable location and the church should be completed before autumn. At least $15,000 will be required for the purpose.

At Oorfa two weeks ago, when President Gates and Mr. Riggs were there, the church bell, newly hung, was rung for the first time since the atrocities began; and a great service, the first, was held in the least injured of the churches in the city.

In Aintab, one week-day morning at 5 A.M., Mr. Riggs spoke to 2,500 people in the Gregorian church; and the next Sunday I spoke to as many in the second Protestant church. The people are hungry for the consolation and comfort of the gospel as I have never seen people before. In the villages they are calling for services, and we must meet their calls. There are many preachers in the Aintab field, and we are getting them at work, gathering the scattered flocks. The Moslems, too, are listening.

At Marash, Mr. Woodley tells of the Hodja, who seems to have come out clearly and boldly for Christ. I had

a long talk with the man. He has a room upon the mission compound, opening upon the level of the ground, where Moslems congregate all day long. They come to persuade him to recant, but it gives him a glorious opportunity to tell them why he cannot do so. He reads the gospel to them and preaches constantly of what his soul has experienced in his new-found Saviour. One of the chief arguments they use with him is that "unless he recants all the Mohammedans in town will turn Christian." He says they all give this as the chief cause of their anxiety.

Pastors and preachers returning from exile, some of them still far from their homes, urge the rebuilding of the destroyed churches and the immediate beginnings of vigorous work among these peoples, who need the consolation of the gospel now as they have never needed it before. This is no time to hold back in Turkey. Never did a country need outside help more desperately than Turkey; and greatest of these needs is the spiritual one.

GETTING BUSY IN CONSTANTINOPLE

THE A. C. R. N. E. ARRIVE

THE first letters detailing the arrival in Constantinople of the American Committee of Relief in the Near East are being received in this country. Pres. George E. White, of Anatolia College, Marsovan, Central Turkey, writes the foreign department of the American Board of Commissioners for Foreign Missions as follows:—

"On Saturday morning, March 8, we landed 241 persons, safe and well and enthusiastic, on the quay at Constantinople, just twenty days from New York. It took only seven days to cross the Atlantic and reach Brest. We got ashore there about noon, and were entertained with unstinted hospitality at Red Cross headquarters. Our baggage came ashore at dusk, and all the men of our party fell upon it and transferred it to two American freight cars which had been assigned us; and when these were insufficient, successfully commandeered a third. By arrangement of Mr. Arthur Curtiss James, 'U. S. Army Hospital Train No. 64,' Captain Barthmeier in charge, was waiting for us. At ten o'clock that evening the roll was called by the group leaders; every person was reported in his place. More than six hundred pieces of hand baggage were located with their owners; more than six hundred pieces of heavy baggage were stored in the freight cars, in each car of which rode two men of our own party, as couriers for safety. I told the captain we were ready, and the train began to move.

"There were five cars, each fitted with thirty-six bunks in tiers of three for the women and girls, who numbered 177; and two cars for the men and boys, who numbered sixty-five; besides which a stateroom for convalescent officers, fitted with tables and other conveniences, was assigned us as office headquarters. It sounded good, in the gray dawn of the first morning, to hear the clear voice of an American woman outside the train saying, 'Want some coffee and sandwiches?' Every American in France is full of praise for the Red Cross.

"Three times a day the orderly came through the train and served us 'chow.' The menu was not greatly varied, but the 'slum,' alias stew, was good, as was the 'muddy water,' which really tasted better than coffee sometimes does. Down the valley of the Rhine we realized how the borderlands of the Mediterranean have a character

ALONG ONE OF THE LANDING QUAYS IN CONSTANTINOPLE

remarkably similar throughout. There was the same clear, blue sky, the same vineyards with the vines pruned back to stumps, the same scraggly olive trees, the same almond trees already in blossom, that one sees in Asia Minor and other countries bordering on the Middle Sea.

"The *Gloucester Castle* was to sail from Marseilles on March 25, and we were not sure when we arrived at noon on the 26th whether it would be necessary to bundle all our baggage and ourselves into half a dozen different hostelries or not. But, again by the arrangement of Mr. James, the boat had been held for our party. We went directly on board, and ate dinner that evening on a British Ambulance Transport steaming toward Salonica. It was not certain that the vessel would be ordered to proceed beyond Salonica, but after two days in that city we proceeded on our way, without change of ship, to this country.

"*En route,* twenty classes were studying the languages of Turkey under twenty able teachers. The daily conferences and lectures which had been held in New York before we started were continued as there was opportunity, during most of the time at sea.

"Our friends in Constantinople exercised ingenuity in providing for the flood of guests whose arrival was known only a day in advance. The city is the same that it was in 1916, yet different. Supplies are scanty and very high-priced, but quarters were found for all of us, and none complained. One group of seventy is lodged in a railroad train.

"The Relief Expedition has arrived just in time. Of the advance group of Commissioners, Dr. Main (Pres. J. H. T. Main, of Grinnell, Ia.) has gone to the Caucasus, and is sending back strong telegrams on behalf of 500,000 Armenian refugees. Pres. Edward C. Moore, of Harvard, has gone to Smyrna, from the region of which hundreds of thousands of Greeks have been deported within the last five years. Sec. James L. Barton, of the American Board, is following the railroad up the spine of Asia Minor toward Adana, where throngs of de-

portees are gathered as they return from the Syrian desert toward their old homes and haunts. Dr. George W. Washburn, of Boston, is preparing to take a medical unit and relief workers to begin operations in Konia before the week is out.

"First of all from our later party, Rev. Ernest Pye and six men have left today, by arrangement of Mr. Harold Hatch and Admiral Bristol, on a small ship of the American Navy, bound for Samsoun and Marsovan. Samsoun—the port of Marsovan, on the Black Sea—was occupied by the British forces yesterday, and Mr. Pye, who was forced out with the other Americans from Marsovan in May, 1916, under the compulsion of armed and mounted Turkish guards, will return to the city this week with a British military escort, and the people of that region will heave a sigh of relief and settle down tranquilly under the assurance that the British will maintain order. All the rest of our party are waiting only for the means of transportation by land or sea, in order to take up the relief work for which they have left home, for which there is so much need, and for the doing of which there is so much to encourage us."

SUMMER CENTERS FOR STUDY AND PLANNING

THE conferences conducted by the Missionary Education Movement will be held in their accustomed places this year, but with the fresh interest that will come from their close relation to the Interchurch World Movement.

The Missionary Education Movement has become one of the many agencies through which the Interchurch Movement is doing its great work. In all essential features the conferences will be like those of other years. Mission study classes, graded courses for Sunday school workers, life work meetings, discussion groups on methods, will have their usual place. To these will be added discussion groups and lectures for the presenting of the special plans of the Interchurch Movement. The Executive Officers of the Movement are seeing to it that some of their ablest speakers have places on the conference programs. Some of these specialists will be Dr. Campbell White, who is giving up the presidency of Wooster University, in Ohio, to become head of the department for securing recruits under the Interchurch Movement; Mr. B. Carter Millikin, just back from Red Cross work in Palestine; Mr. W. E. Doughty and Mr. Ralph E. Diffendorfer, both of whom have been leaders in the elaborate plans for the Methodist Centenary.

Dates for the seven conferences in the United States are as follows:—

Blue Ridge, N. C.	June 24—July 3
Silver Bay, N. Y.	July 4—July 13
Estes Park, Col.	July 11—July 20
Asilomar, Cal.	July 15—July 24
Ocean Park, Me.	July 18—July 27
Lake Geneva, Wis.	July 25—August 3
Seabeck, Wash.	July 30—August 8

Now that the war is over and we are gradually turning back to the normal activities of peace days, these summer training schools should make an unusually strong appeal to all alert leaders in our churches. Big tasks await the church—the most urgent for many a decade—and we cannot meet them as they should be met without the inspiration and information, as well as the helpful fellowship, which such gatherings will give. Every conference should be taxed to capacity, and we Congregationalists should have the strongest possible delegations, with a

generous sprinkling of pastors and leaders in Sunday school and young people's work.

For circulars announcing the detailed plans of the conferences, write to any office of the American Board or to Rev. Miles B. Fisher, D.D., 14 Beacon Street, Boston.

A VILLAGE BAND IN INDIA

THIRTY THOUSAND AWAKENING CHRISTIANS

FOR a week in the middle of February, this year, there was held a conference of the Syrian Christian Church. It met in Maramannu, in the State of Travancore, the southernmost division of the Indian Peninsula, along its western coast. Seven thousand persons were present on the opening day, and before the conference closed, a week later, 30,000 persons were in attendance.

The conference gathered in a great pandal, or pavilion, erected by the Christians themselves the night before the meetings began, and consisting of a framework of bamboo poles with cocoanut-palm-leaf roofing. All about in the great yard were tall palms—cocoanut and areca; banana trees; and pepper vines draping the tall trees. Beyond were fields of rice and sugar cane; still farther away plantations of tea, coffee, and rubber; and in the distance the elephant and tiger jungles on the Travancore hills.

Who are these "Syrian Christians"? They believe firmly that their first seven churches were founded on the west coast of India by the Apostle Thomas—"Thomas the Doubter"—in the first century. Their tradition also holds that Nestorian Christians from Syria and Persia landed in Travancore in 345 A. D. Thus they account for their dependence upon the Patriarch of Antioch. They show ancient

copper plates given by the king of the country, nearly fifteen hundred years ago, which recognize the high standing of the Christians and grant to them many privileges; and they have also ancient crosses and Persian inscriptions dating from early centuries. At length these Syrian Christians lost their first zeal, and for nearly one thousand years were merely a church which had a name to live, but was dead.

About one hundred years ago the Church Missionary Society of England sent out missionaries to revivalize this ancient church; and twenty-five years ago the first of these conferences, revivals, conventions, whatever they are, was held on the sands of the river bed, with about a thousand members present. The numbers have grown till now it is the largest Christian convention in the world. The people are turning back to the primitive and simple Christianity of the early days, with an open Bible, fervent prayer, and simple witnessing of the gospel of an abundant life.

At one end of the great palm-leaf pavilion, on the last Sunday morning of this latest conference, was a platform. At the right, in raised chairs, sat the two bishops of the ancient church, in purple robes of satin, with gold belts and wearing quaint headdresses. One man is of the old school, looking like the ancient Nestorian patriarch. The other, Bishop Abraham—a young man, modern, keen, alert, educated in Toronto, Canada, and well known at Northfield—was consecrated only last year as a bishop of the Reformed Syrian Church, his bishopric embracing 100,000 Christians.

At the left were some fifty *utchins*, or Syrian priests. They, with the other speakers, etc., sat on the floor of the platform. Facing the platform, also all sitting on the floor, were at the left 10,000 women, in their white robes and headdresses, and at the right 20,000 men.

Behind the platform was displayed the convention motto, "Personal Evangelism, the Greatest Work in the World, to Win Men One by One." Like the conferences in this country, the meetings had studied day by day the topics of sin, conversion, the first principles of the Christian life, the call for service, and at the last session the message was on "The Great Commission."

First the audience united in prayer. Great waves of petition, like the sound of the sea, swept over the assembly. Then the collection was taken from the 200 sections of the great mat shed. This was laid at the feet of the bishops—as it was laid at the feet of the apostles in the olden time.

Then came the preaching, when, by means of a sounding board, a single speaker, both in English and in Malayalam, could be heard by the entire congregation.

At length the great meetings were over and the throng dispersed, leaving their booths by the river to return to their homes in boats over the streams or canals of fertile Travancore, or to scatter along the paths and lanes of the tropical, romantic land.

Mr. G. Sherwood Eddy, to whom we are indebted for the story of this gathering, declares: "There is an unfathomed, unmeasured depth in the heart of India which one can find no words to express. India is not far from the heart of God. We travel across its hot plains, with crowded villages teeming with life. There are more than 750,000 of these villages—so many that if Christ had visited one every day of his life on earth, and one every day since that time, he would not yet have finished the villages of India to this date. Yet here, in this ancient Syrian Church, are enough Christians to place one in every village in India.

"If once this church is reawakened, if once it is kindled with the fire of a genuine missionary enthusiasm, it may be a mighty factor in the evangelization of India."

GOING TO MESOPOTAMIA

FROM A LETTER BY REV. JOHN X. MILLER, PASUMALAI

DR. J. J. BANNINGA and Mr. Miller, of the Pasumalai station, were granted leave of absence last fall for a brief length of service in Young Men's Christian Association work in Mesopotamia. A letter to friends in this country describes, among other interesting experiences, their voyage to Mesopotamia and their sightseeing there. They took steamer at Bombay for Persia and Basra, passing close to the island of Ormus, the place to which Sindbad the Sailor used to go on his trading expeditions. Sailing along the coast of Persia, they reached Bushire, Persia's chief seaport, which contains "good buildings, warehouses, and large shops, as well as spacious bungalows amidst gardens of date palms. Here also are consulates of Britain, France, Russia, and Germany, and possibly others; some of them are fine buildings, of modern construction and attractive appearance. Just behind Bushire is a high range of hills, some of which have an elevation of over 7,000 feet.

RIVER CRAFT IN PERSIA

"A quiet day's sail further up the beautiful Persian Gulf brought us to the mouth of the Shat-el-Arab, the river formed by the union of the Tigris and the Euphrates, up which we sailed early next morning. It is about a half mile wide, with groves of date palms on either side as far as eye could see. Proceeding up the river, we came to Abadan, where is located the splendid modern plant of the Anglo-Persian Oil Company. The crude oil is here refined and stored in tanks. Ships of all kinds were anchored here, from the native *gufah,* which is a large, bowl-shaped basket covered with leather, to the modern warship. And just as we were looking at these, we heard the noise of a rapidly working engine, and saw something gliding over the water at the rate of about forty miles an hour. Soon a hydro-gliser passed, with three officers as passengers. I had heard there were such ships, but this was the first I'd seen.

"Further on we passed Mohammerah and the palaces of the Sheikh. He is a powerful personage and a stanch friend of the British. He put several of his palaces and bungalows at their disposal, and these are being used as hospitals. At Busra, we loaded our belongings on a busy little tug, and were taken alongside one of the splendid wharves built by the British since they entered the country, and typical of what one finds all along the Tigris. It is wonderful what the British have accomplished in the short time they have been there—splendid piers and wharves and well-made bridges; hundreds of miles of quite good roads, also several hundred miles of railway; and they are busily at work opening the old canals and digging new ones. The river transport system is one of the best in the world."

THE MOHURRUM IN BUSRA

In Busra, a typical Arab town, the two travelers witnessed the celebration of the Mohurrum, an old Mohammedan festival commemorating the murder of Hoosain, the direct descendant of the family of Mohammed.

"This festival continued for several nights, and as it passed by the Young Men's Christian Association building, we were able to get a splendid view of the procession passing just below our window. The whole drama of the killing of Hoosain is acted in a most realistic way; and we see the hero going with soldiers and officers in a long and gay procession, with many colored flags and banners, torches, and lights of all sorts, both ancient and modern. Horses with gay trappings, some with and some without riders,

EMBLEMS CARRIED IN A MOHURRUM PROCESSION IN AN INDIAN MOSLEM COMMUNITY

lead the procession; then the members of the prophet's family follow on horseback, dressed in green, the color used by the family of Mohammed. Then came men in bright red, also on gayly caparisoned horses. These were followed by a band of singers and they by a company of dancers and then a number of mourners, beating their naked breasts and crying, 'Hoosain! Hoosain!' while the women, dressed in black, stood along the side of the streets or sat on the roofs of the houses, wailing and lamenting loudly.

"This went on for several nights, and then came the final procession, in which the horse, with the weapons of Hoosain, is led at the head of the procession, and his headless body is carried by his weeping soldiers. And then it would seem that the whole city has become wild with grief. Hundreds of men are beating their bare backs with chains and striking their breasts till the blood flows. One wonders how it is possible for people to get so excited over an event which happened so long ago. Can you imagine the Christian world realistically reënacting the scene of the crucifixion? It passes my power of imagination, but that would be typical of what these Mohammedans do in the Mohurrum.

WORK OF THE Y. M. C. A.

"We found plenty of work awaiting us, and every night found us busy lecturing to large audiences of men. Night after night they came to the Young Men's Christian Association huts or tents for lectures, entertainments, amusement, and good fellowship. They came also by the hundreds to buy 'char,' which is their word for tea, and 'wads,' the soldiers' term for sponge cakes. A Y. M. C. A. gives one ample opportunity.

"We spent considerable time working in the three large centers, Basra, Amara, and Bagdad. I also went out 'into the Blue,' an expression used for the forward area, where all live in tents. Near the Diala we passed Bakuba, where the great camp for the Armenian refugees is located; 40,000 of them living in tents and being fed by the British army, but the whole encampment under the care of American volunteer workers. Old men, with women and children, dressed in the strangest assortment of garments that it is possible for you to imagine.

"I went on across the Diala River, over the range of hills (the Jamal Hamrin) to Abu-Hajor, a natural fortress, which for a time was strongly fortified by the Turks, but afterwards deserted. Just across a beautiful valley could be seen the snow-capped peaks of the Persian Mountains.

BAGDAD AND BABYLON

"The only city of real interest in Mesopotamia is Bagdad, with its blue and yellow domed mosques, graceful minarets, strong old citadel, and its several miles of beautiful river front. Of the 150,000 people in Bagdad, 40,000 are Jews and 10,000 are Christians. No one seems to know what the population of Mesopotamia is, but it is said to be between 500,000 and a million. My work took me up the Tigris as far as Tekrit, a famous old town, the birthplace of Saladin, about halfway between Bagdad and Mosul. On my way thither I passed the plain where Nebuchadnezzar set up the golden image which Daniel and his friends refused to worship. I also visited the town of Samarrah, where is buried the Roman emperor, Julian the Apostate. Here also is a gold-domed mosque, erected over the grave of the tenth caliph. Haroun-al-Raschid had his summer palace here. South of this are the famous old Median wall and the old water channels dug by the Persians so many years ago.

"Dr. Banninga and I made a trip to Babylon from Bagdad. After riding fifty-five miles in a box car, we found ourselves passing by three great mounds, covering in all a few hundred acres, and we were told that this was the great Babylon. A walk of about

three miles brought us to the excavations which the Germans have made, and looking down we could see the streets of the old city and the walls of the houses. It seemed strange to be in the old city of Babylon, and to remember that it was to this place that Daniel came as a captive, and that it was here that Belshazzar saw the handwriting on the wall. We saw the rivers where the Jews lifted up their voices and wept, refusing to sing the songs of Zion. But, judging from the large number of well-dressed and prosperous Jews now in Bagdad, one is inclined to think that the Jew has prospered in the land of his captivity.

UR OF THE CHALDEES A GOOD PLACE TO LEAVE

"I also made a trip to Ur of the Chaldees. All that remains of that ancient seaport is the ruins of the old moon temple. Ur was famous as the center of moon worship. The mound is about eighty feet high and covers an area of about one acre. The temple was built of well-burnt bricks, laid in bitumen mixed with straw, and these are in a splendid state of preservation. An elaborate system of ventilating ducts can be clearly seen, and one wonders what purpose they serve. The place today is the home of thousands of jackals, and I never saw so many flies in my life before. If they were as bad as that in Abraham's days, I can easily understand why he was ready to leave the place!

"Traveling in Mesopotamia is interesting, for one never knows what kind of a conveyance he will have. On the railways, first-class, which is given to all officers, may mean an old-fashioned first-class carriage, or possibly even a third-class carriage; it most frequently means riding in a box car built to carry eight mules or six horses, but generally used for four British officers and their luggage. On the river, first-class passage usually means a place on the deck where you may set up your cot. When out 'in the Blue,' the usual conveyance is a Ford car or a horse's back. We were away from Pasumalai just exactly one hundred days, and practically covered the whole of Mesopotamia."

LINES FROM MISSIONARIES' LETTERS

Marathi Mission

"We arrived at Ahmednagar early in the morning, and such a reception! The missionaries and many native Christians had come down to meet us. Some of them had walked twenty-seven miles especially to meet the Fairbankses, who were returning to Vadala. The people had also organized a band, and started away from the station heading the procession. Around our necks and wrists they put wreaths of flowers, which they had purchased at no small sacrifice in these hard times. It gave us a great deal of pleasure to be received in that way, for it only goes to show that there is an ever increasing number of Indians who really believe the missionary enterprise is worth while."—*Mr. and Mrs. J. L. Moulton.*

Sivas, Turkey

"Many day pupils, both boys and girls, are flocking to the orphanage, which is the nucleus of a new school. The Armenians are crazy over schools. When we were marching along the Malatia Road, three years ago, one man said to me: 'Of course you will open a school where we are going. We don't want our children to be this winter without school.' Now, in their poverty, they put school before everything."—*Mary L. Graffam, from a letter written December 29, 1918.*

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1918	$23,932.26	$4,010.47	$919.79	$5,770.29	$1,700.00	$2,504.60	$38,837.41
1919	22,784.36	6,429.64	562.96	4,570.11	10,000.00	3,632.55	47,979.62
Gain		$2,419.17			$8,300.00	$1,127.95	$9,142.21
Loss	$1,147.90		$356.83	$1,200.18			

FOR EIGHT MONTHS TO APRIL 30

1918	$211,404.05	$29,857.22	$10,972.60	$151,064.44	$26,753.36	$17,125.52	$447,177.19
1919	235,788.73	31,962.56	11,044.26	172,113.39	53,366.67	21,212.39	525,488.00
Gain	$24,384.68	$2,105.34	$71.66	$21,048.95	$26,613.31	$4,086.87	$78,310.81
Loss							

THE OTHER SIDE OF IT

DURING the month, gifts from churches show a slight loss, and from individuals a good increase. For the eight months, the increases are noted in every column, as last month; but the gifts from young people are trembling in the balance.

While we rejoice in the generous gifts that have made possible these figures, we are conscious that there is another side to the balance sheet. At the beginning of the current year, the officers of the Board made a careful estimate of the probable expenses for the year. As the months have passed, it has been necessary to make additional appropriations. Now at the end of eight months we lack $375,000 of meeting the estimated expenses. This sum must be raised before September 1, and it can be done, even though it means a $38,000 increase over what was raised by the Board from all sources in the corresponding four months of last year.

It is not too early to prophesy that throughout the country, in the treasuries of not less than two thousand churches, there are accumulations which will be paid over by mid-summer to all the societies. Then in July we shall see the increases that have resulted from the Every Member Canvass. To borrow the phrase of the stock columns, we are "bullish" on the loyalty and generous interest and increasing sense of partnership throughout our churches. The Board has never held a deeper place in the affection and regard of the denomination.

NEW MISSIONARIES IN CONFERENCE

Correspondence is at the boiling point, at this time of the year, with the new group of missionaries. They are the future hope of the Board. They are awaited with eager longing by the missionaries, to fill important gaps in every field. Contrary to earlier expectations, it looks as though there will be fifty persons in this year's

group. Twenty-two of them are married missionaries and six are single men; about a dozen are going out under the Woman's Board of Boston, and perhaps nine under the Board of the Interior. It is a regret that no appointee of the Board for the Pacific has yet been listed.

The usual Candidates' Conference will be held in the Board Rooms, in Boston, from May 29 through June 3, and will include the usual sessions for information and for inspiration. Thorough instruction is given by the Secretaries of the Foreign Department concerning the complex relationships in which a missionary on the field finds himself with governments, with foreign communities, as to native customs, with colleagues, and in diverse personal problems.

The Home Department instructs them in the problems of the home church, on the general denominational situation, and as to the Apportionment Plan; while technical details are added by the Treasury and the Purchasing Departments. The ladies of the Woman's Board share both in the instruction and entertainment of the new missionaries. The farewell service will be held in Chelsea, at the First Church, on the night of June 1.

One new feature is added, this year, in three sessions devoted to the theme, "The Missionary's Message," in which an outline of Christian conviction will be taught by members of the Prudential Committee. A post-conference of five days will be devoted to the scientific study of phonetics as an aid to the grasp of foreign languages.

Friends of the Board will wish to think of the Rooms as filled with an eager and earnest group, leaving the inspiration of their devotion in the hearts of all the officers, and carrying away with them full instruction as to such problems as may be foreseen.

This conference is a milestone in each year's history. The writers of thousands of letters are here visualized; and when these young people have sailed, we must again discover the gaps in the line, and turn to our colleges, seminaries, and schools to find the devoted volunteers who will seek these places in Christlike self-sacrifice. There is no greater work in the world, and every friend of missions may rejoice that the call still sounds in the hearts of our Christian young men and women.

CHRISTIANITY AND THE TOILERS OF INDIA

Christian Endeavor Topic, June 22

Seventy-two per cent of India's more than three hundred million people depend upon agriculture for their living. When we speak, then, of India's "toilers," we refer chiefly to these millions of people who till the soil.

INDIA'S POVERTY

And how wretchedly poor they are! Sherwood Eddy, in his "India Awakening," says: "A day laborer receives less than ten cents a day, even when he can get work. The average income in my own district is $1.65 a month, or $20 a year per family. Forty millions lie down hungry every night upon a mud floor, who have had only one meal, or at most two scanty meals, during the day. Men, women, and children all work together in the fields; yet only 47 per cent of the population have work, while 53 per cent are dependent."

The causes of this distressing poverty are easily discovered. Overcrowding of the population, the hoarding of wealth instead of keeping it in circulation, the inordinate love of jewelry leading to extravagant expenditure—all have their place in producing poverty. Yet even these causes are not sufficient to account for the condition. India's soil is fertile; the growing season is twelve months long, so that we still might expect poverty to be overcome. The chief causes of it are the frequent failure of the rains and the archaic agricultural methods. Archaic methods produce far too scanty

results for the labor expended, and when the rains fail, even the scanty returns are impossible and famine follows. Writing in 1913, Sherwood Eddy stated that in the fifty years preceding, twenty-two famines had swept away 28,000,000 people.

THE BRITISH GOVERNMENT TO THE RESCUE

To benefit India's millions of farmers, the British Government has initiated many reforms. Through its Agricultural Department, new agricultural methods are being introduced. A special Research Department is making a thorough study of India's peculiar problems. Experiment farms are being established in British India and in many of the native states. Through a system of canals the government has reclaimed immense tracts of land which would otherwise be unproductive.

WHERE MISSIONS COME IN

The task of improving the conditions for India's millions of farmers is so great that the government alone cannot handle it, and welcomes the coöperation of other agencies like our mission boards. In fact, it is peculiarly appropriate that the missionary enterprise should stand for the fullest economic as well as spiritual development of India. A self-supporting, self-governing, self-propagating Christian church cannot be established among a people pinched by famine. Mr. Price, in "Ancient Peoples at New Tasks," says that the progress of Christianity in India depends largely upon the progress of agriculture.

THE FARMER–MISSIONARY

The farmer-missionary is finding a large field for service. He is introducing new farming machinery. He is teaching the farmer how to produce better rice, vegetables, fruit. He is showing him how to use the silo, so that fodder for the cattle may be stored against the day when the rain fails. Lessons in animal husbandry also are being taught, so that better grades of cattle and poultry may be produced.

No more inspiring story of this kind of service can be discovered than that of Mr. Sam Higginbottom, of Allahabad. A graduate of Mt. Hermon, Amherst, and Princeton, he went to India to serve on the staff of Ewing Christian College. It did not take him long to discover that the need for better agricultural methods was fundamental in India's economic and spiritual uplift. In the years since then he has developed a great agricultural school, where Brahmans and low caste boys alike are being trained. The work he has done to improve present conditions and to train leaders for the future has attracted wide attention. Native princes come to him for advice and direction, and through them Mr. Higginbottom's influence has extended over a large section of India. Just such work as he is doing will be needed for many years to come.

M. E. E.

FOREIGN DEPARTMENT

TURKEY

Marsovan Conditions

In a letter from Mrs. G. E. White, dated in Constantinople, April 10, she says:—

"My husband is detained here for a few weeks on work connected with the placing of the new workers. There are many difficulties, because roads to several stations are not yet open. Two days after arriving, we were able to send Mr. Pye, with five men, for Samsoun and Marsovan, and now we are hearing quite freely from our own station. Can you imagine what a joy it is to know of the welfare of our associates and of their work, after being cut off from intercourse with them for years? I want particularly today to tell you of the word we have from Marsovan.

"Miss Willard writes that they received word through the governor of the city that a United States admiral was coming, and that every attention was to be shown him. They guessed that some of us would be with him, and when she and Miss Zbinden went out on the road to meet the guests, and waved their American flag as they saw an automobile approaching (imagine an auto in Marsovan!), they saw Mr. Pye's tall form jump out to greet them. She said he seemed like an angel from heaven, and that he brought her the first word she had had from her mother for two years. They had been ignorant of what was going on in the outside world; one year seemed like twenty.

"The work, she says, is fascinating, with openings on every hand. Last year they had 270 pupils, and could have had many more if they had had

BARDIZAG HIGH SCHOOL BUILDING FROM THE NORTHEAST

room. They had work under way for orphans of all nationalities. A careful estimate of Marsovan and surrounding towns placed the number to be reached at over sixty-one thousand. There is unbounded work for them. 'The great difficulty in the beginning will be to get them "cleaned up." They are full of itch and a bad scalp disease.' The workers need cloth of all sorts, thread, and machines, so that they can make garments, beds, etc. She said she had never been able to get so near the Turkish women. 'Church services are full, indoors and out. We put seats in the space outside the schoolroom, on the playground, and about all the doors, and every inch is packed.'

"'There is a great work there and everywhere for the girls who were forcibly married to Turks, and who are coming back in large numbers. Many will be sad and helpless; all will need teaching and employment and to be cheered, if possible.

"'Inquiries are being made by all races as to when our schools are to open. It seems plain that by fall we must take up that work again.' Miss Willard asks if the Woman's Board is planning to have *five* Americans here by September. 'The school needs them.' I ask your special attention to that last sentence. Miss Willard says not a word about herself, but Mr. Getchell writes: 'Miss Willard must be relieved soon. I am troubled about her condition.' It would be criminal to leave her, after all these years of brave, splendid service, to suffer in health or to lose her life because the Board fails to send the workers needed."

✠

From Mardin

The three women who have "carried on" so long in Mardin, Mrs. and Miss Dewey and Miss Graf, have at last succeeded in getting letters through, and they are wonderfully cheerful ones under the circumstances. Mrs. Dewey writes: "We three are here alone, as we have been for over three years; a little older, but not so worn as might be. We do not have time to mourn or to be lonesome, for we are driven with work and many cares. Both military and civil authorities have on the whole treated us very well, and we are thankful to have been kept through all, until now we can see the morning light coming, though very slowly." The mission property has been returned to them, evidently; they have planted their own fields with barley, and have kept cows and fowl.

✠

Serving the City at Aintab

The following paragraphs are from a statement prepared for the trustees of Central Turkey College by Mrs. John E. Merrill, wife of President Merrill, of the college:—

"For the past two years the buildings of both college and hospital, with the exception of two residences, have been occupied by the Turkish military. In August, 1918, the president's house was entered by force and its occupants turned out. Mr. Merrill was obliged to live elsewhere for six weeks. Both this house and Andrews Hall, where college property was stored, were sealed and the contents not molested by the Turks. Early in the fall the buildings on the college hill were restored to Mr. Merrill, but not those in the hospital compound. Dr. Caroline Hamilton and Miss Trowbridge, the nurse, had previously been told that their services were no longer needed in the hospital, and were forbidden to go near it. Dr. Hamilton was also forbidden to write prescriptions. She did, however, open a clinic in her own house and continued her work in the city, there being only one other doctor in the place. A wall was built by the Turks to separate the doctor's house from the hospital. The Armenian nurses who were caring for the Turkish soldiers were paid only two pieces of bread a day as wages,

and Dr. Hamilton was obliged to help support them out of her fees.

"During these two years, President Merrill has been extremely busy, occupied constantly with government matters and the large relief work, which last has entailed the handling and distribution of thousands of dollars and the care of thousands of dependent women and children (at one time of 13,000).

"On December 15, 1918, after a time of the greatest anxiety and danger in the city, a British detachment under Sir Mark Sykes arrived at Aintab, and made Central Turkey College its headquarters. The dormitories were filled with British soldiers, an Australian sentry stood at the gate of the campus, and British officers were the guests of Mr. Merrill in his own house. The hospital buildings were soon restored, also, and taken by the British for relief work, under Captain Phillips. The Marston building of the hospital (dispensary) was used as a rescue home for eighty or more Armenian girls and women who had been given up by the Turks. Miss Trowbridge was in charge of this work. Dr. Merrill has given nearly all of his time to the officers, going with them to the government offices, acting as interpreter, and coöperating in the relief organization which the British army was undertaking. He also started a weekly Christian paper in Osmanli-Turkish, the first in the character read by the Turks to be printed in Turkey. This is printed on the college press and is intended to reach all races in the city.

"It is evident from the above statements that while the college has been closed as an educational institution, and has not even been in the hands of the Americans, it has nevertheless been serving the community all through the war. Hundreds of soldiers have been cared for in the wards of the hospital by our native nurses and Miss Trowbridge, orphans have been housed in the dormitories, and the relief work has been carried on in one or another of the buildings. Latterly it has been the headquarters for the British Mounted Desert Corps, who have charge of the country east of the Amanus Mountains and north of the railway.

The Opportunity

"The college is face to face with a marvelous opportunity, and must advance and expand if it is to keep pace with the new day in Turkey. There is no doubt that it will reach all the races of the country to an extent hitherto impossible. Some facts worth noting follow:—

"1. The majority of our staff are living. This is true of no other college in the interior of the country. Two professors are known to have died and one has not been heard from. But one was not exiled, one is government representative in Constantinople, and three are living in exile. Several instructors are also living, as is Dr. Bezjian, our head native physician.

"2. These men must be offered adequate salaries if we are to hold them for the college. One of them is receiving in Aleppo more than three times the salary he had with us.

"3. Our buildings are standing and in fairly good condition; that is, they have not been destroyed, as in many places. We have, in the whole plant, twelve buildings and over sixty acres of land.

"4. The opening up of the country by the Allies will force us to teach English and French better, and this will require men from America and Europe. New departments will be demanded.

"5. The hospital must have a nurse from America. Miss Trowbridge, who has been head nurse through the war, is leaving on furlough, and would not be able to take up the heavy work of nursing again. Dr. Caroline Hamilton, after twenty-four years of remarkable and successful service, has resigned and will return to America soon, much

worn and broken in health. Two American doctors have been appointed to the hospital, Dr. Mark Ward and Dr. Lorin Shepard. Mrs. Ward is a trained nurse."

*

A "Blood Covenant" Created

We printed last month a most significant cabled message from the patriarch of the Armenian Church, mourning over the destruction of the Armenian Christians and containing an eloquent tribute to the work of the American missionaries.

A letter has recently come from Treas. W. W. Peet, who went back to Constantinople with the advance commission of the American Committee for Relief in the Near East, and who received the warmest welcome and high honors from all classes. He describes an unforgettable Sunday, at one of whose services the phrase at the head of this article was solemnly quoted. He writes:—

"I was present at the service held last Sunday at the Gregorian Church of the Holy Trinity at Pera. In the presence of a large congregation, which filled the spacious building, a sermon was delivered in Armenian and afterwards in English by the officiating priest, in which the obligation of the Armenian nation to the American missionaries for their benevolent and disinterested services, extended to the Armenian nation through a period of nearly a hundred years, was most eloquently and appreciatively acknowledged and dwelt upon. The statement was made that these services came to the Armenian nation at a time when they were greatly needed, and it was felt that these services, rendered with such conspicuous devotion by the missionaries, should now be fully acknowledged.

"It was stated that in times of stress and peril the American missionaries had not hesitated to bear a brave and heroic part in ministering to the Armenians, and that some of them had laid down their lives and shed their blood on behalf of the Armenian people. It was said that, by this means, a blood covenant had been created which could never be broken, nor could the services rendered by the American missionaries to the Armenian people ever be forgotten.

Reading the Names

"Following the sermon, and at the prayer, which was read by the officiating priest at the high altar, the names of twenty-eight American missionaries, men and women, were mentioned.

"After the service, the missionaries remaining in the church were surrounded by large numbers of grateful men, women, and children, who came forward to kiss their hands and otherwise to recognize those of us who had recently come to Constantinople, and those who had remained through the war, thanking us for our work on behalf of the Armenians. The example of the patriarch and the officiating priests in this respect was followed by a large number of the people of the congregation.

"Many school and orphan children thronged about me to kiss my hands in recognition of the work done on their behalf, of which I was ignorant, but which seemed to have been remembered with great gratitude by scores of children.

"At the close of the service, carriages were provided for all the Americans present, in which we drove to the cemetery, some distance away. Here the patriarch, standing beside a beautiful monument erected by the Armenians over the grave of Rev. Herbert M. Allen, made a short address, followed by prayer.

At the Banquet Table

"We then rode to a large orphanage not far from the graveyard. I was invited by the patriarch to ride in his carriage, and this carriage led the procession.

"At the orphanage, after inspecting

THE GRAVE OF CECIL RHODES

In the Matoppos, about thirty miles from Buluwayo

the building and meeting the children, about two hundred in number, we were led into a large room where a banquet had been provided for about twenty-four people. As the guest of honor, I was seated at the patriarch's right. During the repast a number of speeches were made, all of them recognizing, in terms of deep appreciation, the work of the American missionaries, both those whose work had ended with their lives, and those who still are working on behalf of the people.

"I consider the cable from the patriarch, which grew out of the event, as significant of a remarkable change in the relations existing between the missionaries and the Armenians, especially those of the old Gregorian Church. I am sure that all that was said and done represented the expression of sincere hearts, and of earnest desire to come into closer relations in work for the present and future."

AFRICA

Social Service in Johannesburg

Rev. Ray E. Phillips, who with his wife joined the Zulu Branch of the South Africa Mission in 1917, has been putting in busy days studying the language in Natal, becoming familiar with native conditions in the country and in mission stations, and is now settled in a home in Johannesburg. He gives us a glimpse of the plans for and beginnings in Social Service work in that city. He says:—

"What have we done? Not much. This work of ours is new, and there are no guideposts to follow. Therefore it seemed well to begin slowly, and in connection with the church work which is already established.

"The music in the Central Church has been poor, and we have been trying to improve the congregational singing on the Sabbath; also we have gathered one or two singers together as the nucleus of a church choir, which may be heard from some day. Several boys in the Central Church wanted to study the Bible during the week. Accordingly, such a class has been begun. These young fellows can speak but little English, and I but little Zulu, but we manage fairly well. I haven't been in any Bible class at home where the questions come so thick and fast, and knotty ones, too.

"Work of this kind is badly needed, and we have organized a Scout troop, but calling it by another name, the

'Pathfinders.' We have a differently shaped button and slightly different organization. Already there are a dozen members who have passed the entrance tests. We have a secret knock, a secret initiation, etc., and the little native boys like this as well as their white brothers. It's all 'hot stuff,' and delights their souls. We hope this movement will eventually spread, possibly with the help of the British Boy Scout Movement. They are sympathetic, but have against them an almost overpowering popular prejudice, making active work for the native boys difficult for them.

Good Times in the Mine Compounds

"Clean, social good times are lacking in the compounds where the thousands of mine workmen live. One group, the Crown Mines, has 15,000 men employed. In order to make an opening into this one group of men, we have been meeting with the Christian boys every Saturday evening in their chapel. Here we have had some clean, wholesome good times, with lots of fun. The fellows like it immensely and enter into every game with great zest. A little later outdoor athletics will be tried, it being our ultimate aim to get the thousands of men in the great compounds all interested in these sports.

Playground for Children

"This is not a 'going concern' yet, but we have great prospects. A mining company has promised us the use of a good-sized plot of ground right in the heart of the city, accessible to hundreds of native children in the worst of the slum area, where some place to play is sorely needed. It is going to be very expensive fencing and equipping a playground, and we lack funds, but we are going to do what we can, and pray that money will be forthcoming from somewhere. This playground will be located near a mine compound, and as well near a *municipal* compound, where city employees stay; and it is our hope to make it a gathering place for the native young men from these places, as well as for the children, having them meet, of course, at different times. If you could see the condition of these compounds and the homes of the children, with their filth and squalor; and if you could see the flash of the playing cards and the greedy eyes with which little fellows (almost babies) gamble for shillings and half-crowns, after the manner of the white men whom they copy, I believe every one of you would want a real share in a well-equipped playground for the unfortunate native kiddies of Johannesburg."

*

JAPAN

TOY TRUMPET PEDDLER IN JAPAN

Commencement Days in Kyoto

In a brief note recently received from Kyoto, Dr. Dwight W. Learned, who is Professor of Church History, Biblical Theology, and Greek in the Doshisha, and treasurer of the Kyoto station as well as member of the committee on revision of the Bible translation into Japanese, referred to the coming of the graduation season at the schools in Kyoto. He quoted the presence of representatives of the Board from America at the Commencement occasions on three of the last five years, and said that though "no such distinguished guests" were present this year, the number of graduates was large. "From the academy, ninety; from the

WAR OFFICE, TOKYO

GOVERNMENT PRINTING BUILDING, WHERE PAPER MONEY IS MADE, TOKYO

girls' academy, thirty-one; thirteen from the higher department of the girls' school; and five from the theological school. Mr. Ebara, the eminent Methodist educationalist and statesman, made an excellent address; the speaker on behalf of the class which graduated twenty years ago this year was a Buddhist priest"—certainly a novel feature at a Doshisha graduation.

INDIA

Evangelism in Sholapur

From letters written in March by Mrs. Katherine V. Gates (Mrs. L. H.), we have made up the following inspiring story of the gospel work that has been going on from Sholapur:—

"We have just been having a most encouraging evangelistic campaign, growing out of the fine preparatory work of our pastor. It began on March 2, when the Christian community, after a stirring service at the church, formed and paraded through the city, singing Christian hymns all the way. It was dignified, impressive, and purposeful, arousing much interest and inquiry.

The Women's Campaign

"The following afternoon, the women began their organized work. In spite of the intense heat, they met each day for reports and prayer, at 2 P.M. From there they went out in groups into the parts of the city assigned. The reports show that no less than seventy women shared in the work. With each group, also, went from five to ten boarding-school girls to help with the singing. The women were all thoroughly in earnest, which insured success. The figures show that they visited 175 places, speaking to 640 men, 1,663 women, and 2,060 children. Their method of work is to search from house to house until they find some woman who will invite them in. Then from surrounding houses they gather other women to hear.

"One group of women was so fortunate as to have for leader Salochanabai Batelelu. She is a rare woman. Though of humble origin, she has won her way by sympathy and tact into the hearts and lives of many of the highest caste women of the city. Women who formerly feared even to see a missionary will listen gladly to this splendid woman. Everywhere she is urged to stay longer, even after she has sat for three hours telling Bible stories and answering questions; and they insist that she must set a day for coming again.

The Men and Boys

"The men's work is necessarily a bit different. It was equally well organized. There were eleven groups of them, with schoolboys to help the singing. It was harder to get men, because few could afford to leave their work. Probably forty men

PART OF A CROWD AT ONE OF THE VILLAGES

They stood outside of a schoolhouse, the inside being packed, listening to what the white men had to say

AN INDIAN "TRACTOR," OR HIGH POWER PLOW

shared in the work each day, besides fifty or more boys. They were assigned by groups to certain crowded street corners of the city, and after their prayer meeting, at 4 P.M. each day, they went to their places just as the throngs of people were coming from their work. Each group stayed in its place and let the people gather to hear. The reports show that they spoke to 4,204 men, 1,006 women, and 3,325 children. This makes a total of

HEARING STREET PREACHING, MADURA

12,898 individuals for the week. There were sold 808 Gospels, and 5,684 tracts were distributed. So much for figures!

The Old Men Go by Themselves

"Perhaps the group that attracted the most attention was made up of old men. They, too, caught the fire. Not content to go with younger, better trained men, these illiterate old men went to near-by villages by themselves. One took a native one-stringed instrument and gathered the crowd by his singing. Then he talked. They were amazed, even as the people of Nazareth were by Jesus. They listened and exclaimed, 'Aren't you the man who helped in my field last year?'

SCHOOLBOYS IN SHOLAPUR

"Such were his greetings. But they listened, surprised by his ability to tell the gospel, and they sent him away with gifts and petitions to come again soon.

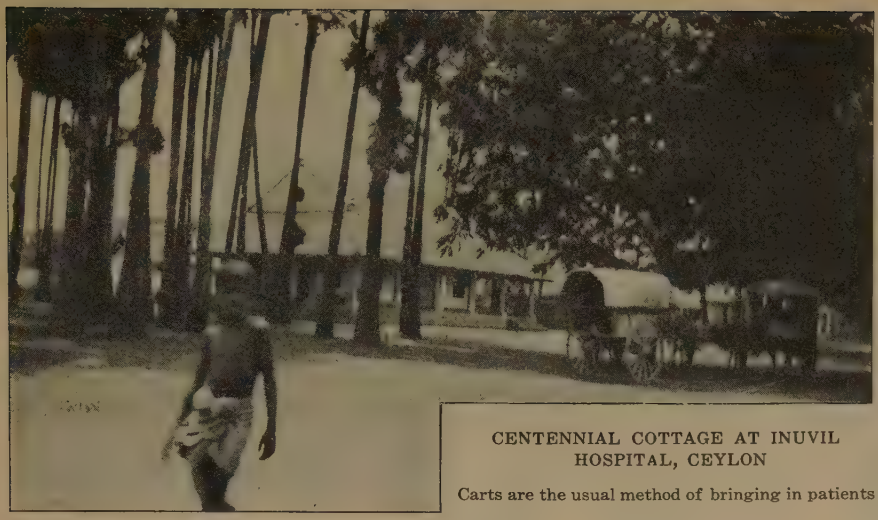
"The effect of all this upon both Christians and Hindus was marked. Never in the history of our church at Sholapur has such enthusiasm been known. People who have taken no active part in church work for years were on hand each day for their share. People who had not for years entered

THE COMMISSARIAT

On a touring expedition in the Madura Mission

the church building were there yesterday. We have been humbled by the power of the Spirit of God to win his people to himself. As for the Hindus, they have had a veritable shaking up. They gathered about the street preachers in crowds. One of the speakers was so densely surrounded that traffic was stopped. A friendly policeman came to remonstrate. 'You will have to do something, for these people will not let the carts by,' he said. 'But I can't stop talking,' was the reply. 'What if the police superintendent came along?' 'Well, I couldn't stop talking. That is my business!' Seeing that something must be done, the speaker said, 'Let the carts go around by the next street.' 'But the cart men are listening, too,' was the answer, as

PRIEST BESTOWING SACRED ASHES IN JAFFNA, CEYLON



CENTENNIAL COTTAGE AT INUVIL HOSPITAL, CEYLON

Carts are the usual method of bringing in patients

the policeman went away and let the preacher alone.

"Surely the Spirit of God has been working in the hearts of the people of this city. We have great faith and hope for the future. We can't tell you that large numbers have come asking for baptism. That is not true. But hundreds of people have heard gladly and the seed has been sown. We have never known such friendliness and so little opposition. As a result of the parades, women have been invited into new places to tell what it is all about. The best of it all is that this is only a beginning. Some of the women are continuing their work in spite of the heat, although the organized campaign is over. We KNOW that the victory is ours, and that the city will fall before the power of the Lord."

HIGH PRIEST OF MADURA TEMPLE AND HEAD OF A "SCHOOL OF PROPHETS"

A BRAHMAN PRIEST, OR HOLY MAN

From Mahableshwar

Two of last year's additions to the Marathi Mission were Mr. and Mrs. Joseph L. Moulton. In their first report letter we read:—

"To say that we are glad to be here would be putting it mildly. On all sides, everywhere we go, we cannot

WORKERS OF THE JEUR AND SHENDI DISTRICTS

help but realize that after all India's great need is Jesus Christ. Yes, millions are starving for want of food for the body; but what is far worse, millions are starving for want of spiritual food for the soul. All about us they are eager to learn more of the new way of life, and many Hindus who have become dissatisfied with the tenets of their own religion are turning to the Christian Bible to find a way out; and, thank God! many are finding that way.

"It is very interesting to note how the other religions are continually adopting Christian principles to keep pace with Christianity. It is one of the great signs of how Christianity is leavening this nation. But there is a huge task ahead. India is just beginning to wake up. The question for every true Christian church in America to answer is how much will it do to help out in this work. There is a tremendous challenge before the Church today to send money and men out to the needy mission fields, and it must not fail to accept the challenge. I am convinced that if the members of our own Congregational denomination could see the needs as they actually exist, and stopped to realize what good an extra dollar will do, the Board would have four or five times more money to put into the work of the Kingdom than it now has."

✠

CHINA

China Gives to Turkey

The treasurer of the Foochow Mission, Mr. Harold B. Belcher, sends the following:—

"Last Christmas time a movement was started among the foreigners and Chinese in this and the Shaowu Mission to raise a Christmas thank-offering gift for the Board in connection

OUTSIDE THE TUNGHSIEN HOSPITAL, NORTH CHINA

with its newly planned work in Turkey. We made no special campaign about it, but merely brought the matter up as a suggestion for a Christmas thank-offering, especially in view of the tremendous needs among their suffering Christian brethren in another land.

"As an incomplete result of this offering, I am enclosing an order for $425 (gold). Of this, it is to be noted that $168 (gold) is from the Shaowu Mission. The balance of $257 is from the Ingtai, Diongloh, and Foochow centers. I hope later we can add a small amount to this. It has been given by foreign individuals, by Chinese individuals, by churches, by day schools, and part of it represents the

IN A WARD OF TUNGHSIEN HOSPITAL

The "sun parlor" in the background is an enclosed porch put on for the use of tubercular patients in winter and general use in summer. It is screened, which is a luxury, in addition to the necessity it seems in America

proceeds of the Foochow College Christmas bazaar. We know that such a small amount will not go very far in the tremendous program which the American Board has laid out, but we do feel it has been of inestimable value in bringing the Chinese to a plan of giving for Christian brethren in remote lands. It has opened up a new vista in their minds and hearts, and also in their pocketbooks."

*

Union Mission Work in Paotingfu

"We on the mission field watch with great interest steps toward union of the denominations at home," writes Rev. Harold W. Robinson, one of the recent additions to our staff in Paotingfu. "No doubt you, also, are interested in union work here on the mission field. Probably you have already heard of the steps being taken to bring about organic unity among the American Board, Presbyterian, and London Missions, the latter being the Congregational Church of England. It really looks, now, as though these three missions would be united into one in the not far distant future.

"While we have had no meeting of the missions in Paotingfu to consider such plans, we are more and more taking up union work. We have no hospital in our mission here, but there is a fine one in the Presbyterian Mission, and we contribute to its work every year and the people from our country field are constantly going to the hospital, so this is in a way union work.

"We have no higher primary school for girls, but they have one at the West Suburb, to which graduates of our lower primary schools go. We have a middle school for boys, and the graduates from the higher primary boys' school in the West Suburb come to this school, as they have none.

"The foreigners of all the missions, which include the Young Men's Christian Association and the Salvation Army, besides the two missions already mentioned, have a church service every Sunday afternoon together, and once in four weeks this service is in Chinese, so that the workers in the missions may also attend and take part.

"Recently we have started a work in the three prisons and jails of the city. Every Saturday afternoon a delegation goes to these places and holds services. Another bit of union work is that for rickshaw men, which we are planning to begin. A commit-

A ROW OF NEW YEAR TOYS IN CHINA

The shop front in the back, with its wide-open doors and the benches for prospective purchasers, is typical of the shops that line the streets of Taikuhsien

BRIDGE AND CITY MOAT

A bit of beauty outside of Ku Ch'eng, on the edge of the Tehsien field

tee of delegates from the different missions has been appointed to investigate and make plans to start some work for these neglected men.

"Since members of our mission have been Presbyterians in former days, and some of the Presbyterian Mission would have come to China under the American Board if the Board had been willing to send them out when they wished to come; and since one of the nurses in their hospital is returning to the States to marry a Congregational minister, it is not strange that these two missions find it easy to work together. We hope to report later that real union work has been consummated in Paotingfu."

Closing the Flood Refuges

A letter from Rev. Charles A. Stanley, of Tientsin, tells of the arrangements well under way for closing the refuges which have been maintained all through the winter in the Wenan district, in the country not far from Tientsin. Mr. Stanley says:—

"We have had over two thousand women and children there, whom we have been feeding for the last six months; but now that warm weather is coming along, we have disbanded these refuges and sent the poor people back to their homes, with about half a bushel of grain apiece to tide them over until they are able to make some adjustments.

"I wish you could have seen these refuges. We had three in Wen An city itself and four in outlying villages. Those in the city were all of them in old temples, and it is interesting that the largest number were in the Confucian temple. We had over seven hundred women and children packed into that place, and it was a sight that is hard to describe. The staple diet was millet, corn meal, and cabbage; and while it is a very frugal diet, there was one thing in its favor: it was real stuff all the way through—not mixed with dead leaves or chaff or any of the substitutes which the poor people have had to put into their food to make up in quantity what it lacked in quality.

"It is difficult to estimate the results of this flood work. We are on terms of friendship—almost of intimacy—with people with whom it would otherwise have been practically impossible

for us to come in contact. They have seen the principles of Christianity worked out in their midst and for their benefit, and no argument can go beyond that.

Things Doing

"I stopped at Se Chia Chiao, one of the outstations just transferred from Peking to Tientsin, both in going to and in coming from Wenan. There is more doing in that place than there was before, even. A few weeks ago it seemed as if there were all the boys in the school that we could possibly take care of, and that was fifty-five. To my consternation, when I was there last week, I found the school had grown to seventy-five, and they had taken on an extra teacher. In addition to this, there is a girls' school of forty. It is quite a proposition when you discover that all this life is conducted in a court measuring 40 x 150 feet, at the utmost. And when it comes to church, I hope we may be forgiven for packing people into that room the way they have to be packed!

MR. LIU AND FAMILY, PREACHER AT PANGCHWANG

A good picture of the odd looking winter clothing of Chinese children

Vaccination for All

"I found the people down there on their usual campaign of vaccination. They have started a little organization that vaccinates children against smallpox free of charge. Last year they vaccinated over thirteen hundred children. This was all done on these 40 x 150 premises, and how they managed it without climbing onto the roofs I do not see! It certainly does show enterprise. They put posters all over the city notifying the public of the place where vaccinating was being done, assuring them that it was for even the poorest, and that not a cent of remuneration was asked."

*

Educational Matters in Foochow

Foochow Mission reports educational matters in full swing. Pres. W. L. Beard, D.D., of Foochow College, says that students have been necessarily turned away both from the college and from the Higher Primary School for lack of room.

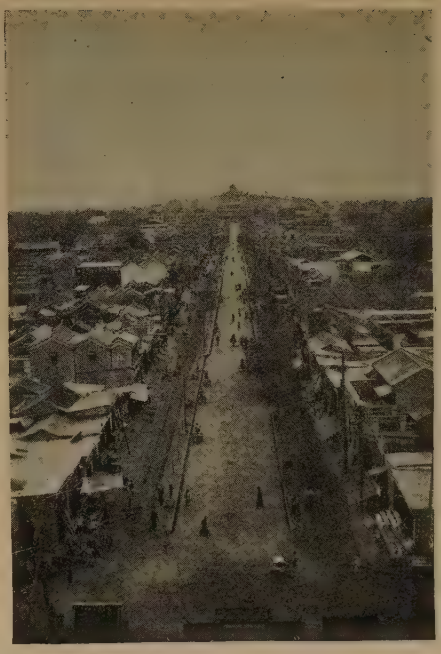
"For the first time in the history of the institution," he says, "the highest class is so large that it must be divided. Day schools are also full, as are the Boys' Boarding Schools at Diongloh and Ingtai.

"The churches are taking on new life with the coming of spring. The new Lan Memorial Church has nearly or quite one thousand worshipers each Sunday morning. An encouraging factor is that many of these come from government schools. The Foochow Branch of the Young Men's Christian Association has requests from 500 government school students to enter Bible study classes. As these government schools are near Foochow

College, the Young Men's Christian Association is looking to us for many Bible class leaders.

"The spiritual life of the college has not been better at any time during the past seven years than now. The students are more and more taking responsibility upon themselves for directing the Young Men's Christian Association's free evening classes for the poor children of the vicinity, preaching in the jail and in special places near the college, and for the Sunday school in the college and the Sunday schools in some dozen day school buildings that are not too far away.

"The church at Iong Gio Haeng is holding a special meeting this week to consider enlarging the auditorium to accommodate the audiences that have outgrown seating capacity of the room.



THE HU MEN STREET

One of the larger streets of Peking

Union Projects

"We are now seriously considering two educational problems in Foochow. These are both union projects. One is the establishment of a Union Vernacular Middle School, with the view of training students to enter the normal and theological schools. At present all the middle schools are Anglo-Chinese, except a vernacular middle school in the C. M. S. (Church Missionary Society). Some of the students from these Anglo-Chinese middle schools are already preparing for the ministry. This is the consummation of an idea toward which we have been praying and working for over ten years. But these men will not —should not—go to the country villages of Ingtai and Diongloh, and there is a crying need for a vernacular middle school to prepare another class of men for this work.

"The other union project is the organization of a higher primary industrial trade school. The aim and need of this are not as distinct as of the vernacular middle school. The Chinese are very keen on the trade school, from a materialistic viewpoint. There is no place now where a Christian may put his boy to learn a trade. They hope in this school to find a place for the boys who cannot find money to take a regular course in school, or who do not have mental power to take the regular course. If the man and money for this can be found, it will be a good thing for the church."

THE BOOKSHELF

Mexico under Carranza. By Thomas E. Gibbon. New York: Doubleday, Page & Co. Price, $1.50 net.

This is an arraignment of the President of Mexico in particular, and of the Latin-Mexican minority in general. Its tone is that of a prosecuting attorney, rather than that of a judge. Its motive appears to be a passion for the rights of the poor peon, and its aim the justification of such intervention as shall enable America to do for the vast Indian majority in Mexico what she has done in Cuba and the Philippines. Failing this, as now seems probable the author thinks, we should at least protect the rights and interests of the American investor in Mexico.

The book is dedicated in part to those "heroic American pioneers who, at the risk and ofttimes at the cost of their lives, have invaded the mountains, deserts, and jungles of Mexico, to discover and develop the hitherto unknown resources of that country for the benefit of its workers and of civilized mankind." While we doubt if the heroes referred to will recognize themselves—crowned with such missionary halos—we nevertheless like to hear it said that there are some Americans who from first-hand observation believe that the native Mexican is worth working and dying for.

We cannot help questioning the wisdom of this indictment of a *de jure* government, recognized by our own government. Its effect, we fear, will be divisive. It will stir to anger on both sides of the border, without changing the course of things. What's the use? However, Mr. Gibbon has done what he felt compelled to do, and has done it effectively. E. F. B.

Pastels from the Pacific. By Frank Lenwood. New York: Oxford University Press. Pp. 224. Price, $2.00.

The outgrowth of a year's visit of investigation and travel in the Western Pacific, Mr. Lenwood's book is charmingly breezy and inclusive of many and varied pictures of the life and scenery of the islands and of the "long, lovely Papuan coast." The illustrations include reproductions in color of sketches made by the author, and of decorative designs made by the islanders themselves. The word pictures are almost as vivid as the prints in color, and a map adds to the book's value. The last chapter, Problems of the Mission, is a most eloquent summing up of the achievements of the workers of the London Missionary Society in the Pacific Islands.

The Oregon Missions. By James W. Bashford, Bishop of the Methodist Episcopal Church. New York: The Abingdon Press. Pp. 311. Price, $1.25.

Although the late Bishop Bashford was best known as a writer for his books on China, he had studied for many years the early history of the Pacific Northwest. The sub-title of his present volume is, "The Story of How the Line Was Run between Canada and the United States." Its title, "The Oregon Missions," was given it, however, as the author said in his preface, and most space had been given to the missionaries, "because we think their work the most important single factor in securing without a war the wise division of this territory between Great Britain and the United States; and, second, because their work, and especially that of the Methodists, is the least known." The story is full of romance, from the search of the Indians for God, involving their journey to St. Louis to ask for preachers; through the days of the Hudson's Bay Company and later explorers and pioneers; and then to the stories of the missionaries, including that one sent by Congregationalists of Hawaii with the first printing press, etc. A bibliography gives a fascinating list of the authorities which the Bishop studied in compiling his book, and a well-made map of the Oregon country forms its frontispiece.

Captain Bickel, of the Inland Sea. By Charles Kendall Harrington. New York: Fleming H. Revell Co. Pp. 301. $1.75 net.

The story of the life and death of a devoted member of the Baptist mission in Japan, Capt. Luke Bickel, whose parish was Japan's Inland Sea, "an archipelago within an Island Empire." The descriptions of the many islands and their hard-working populations, and of the devotion and earnest evangelistic work of the skipper of the *Fukuin Maru,* are given with directness and charm.

China and the World War. By Prof. W. Reginald Wheeler, of Hangchow College. New York: The Macmillan Co. January, 1919. Pp. 263.

China's struggle to achieve a stable government, republican in form, for her immense population is well summed up in this book. A careful treatment of China's experience during the war is followed by a thorough discussion of her problem today. Her future as affected by these events, and in turn affecting the peace of the world, is seriously regarded as "a key to world politics."

THE PORTFOLIO

China's National Anthem

O China, towering from earth to heaven,
Spreading beyond the eight horizons,
Thou Flowery Land, born of the peaks,
With mighty rivers and endless ranges,
I see thee free at last, and a new era
Dawn on thy peoples for a thousand years!

The Association Monthly.

Heroes of the Faith in the South Seas

There is no finer record in missionary history of any age than the story of the South Sea teachers in Papua. Many of their names are not known to the most enthusiastic of the friends of missions, nor recorded in the most detailed missionary history. Ruatoka, of Mangaia and Port Moresby, has alone been heard of in England, and that is mainly due to the popularity of "Tamate" [James Chalmers], his tutor in Rarotonga and his friend through their Papuan career. Among hundreds of others no one can tell the names of more than a few, or give any conception of the way they struggled and were patient, of the way they failed or won success.

If the missionary's house is an oasis in the desert, so in a smaller way are the houses of the men from the South Seas, and you will find them everywhere along the coast. We should have a great record, if only the houses could tell of their occupants. These lived among filthy swamps and fell to malaria all the more readily because it was unknown in their islands. They tried to teach little savages, themselves only a few lessons ahead. Husbands saw wives, or wives saw husbands, pine and die; and sometimes it was the little children. They lived in face of constant insults from the fighting bullies of the village. They stood up to the white men and rebuked them for their sins; and then, when those same white men collapsed on the gold trail and lay helpless by the roadside, Ruatoka and the men of his breed went out and brought them in on their backs. Half our present English missionaries could tell how they have been coaxed back to convalescence by the nursing and care of the teachers and the teachers' wives. And there is no counting the times when the brown missionary has stood by the white missionary in situations from which the chance of escape seemed very small.

The afternoon we were at Kerepunu, I noticed a stir in the meeting, and, as soon as it broke up, Beharell hurried us away. The news had come

that a teacher's wife at Maopa, in Aroma, was dangerously ill. The *Tamate* had gone ahead of us, and as we came into Maopa, in the glowing peace of sundown, we saw the *Tamate's* flag at half-mast; we were too late to do anything, for the teacher's wife had gone. Next morning at ten o'clock, after all the delays that accompany a native funeral, we walked along the shore in the burning sun, and turned inland for 100 yards among the dunes. In one hollow a great hole was prepared. It had begun as a grave, but sand fell in so constantly that they had enlarged it to a shapeless pit. The coffin was bits of packing case knocked together. The mourners standing by the husband were two or three South Sea teachers who were near enough to come and the four Englishmen of our party. The Papuans from the big, gray village stood in knots on the hillocks to see what these Christians would do with their dead. The barren sand and scorching heat seemed to correspond with the dull ache of tearless sorrow.

Husband and wife were from Pukapuka, in the northern Cook Islands, with its one little village, and at most the calling of two or three ships from one year's end to year's end to stimulate its very simple life. In Rarotonga we had deplored the tendency to recruit the seminary from this very island and other islands equally primitive, rather than from the educated young men of Rarotonga. The Cook Islands, as a rule, fall below Samoa in spiritual instinct, and these were from among the crudest material of the Cook Islands. I suspect that, if you had known their work, you would have been tempted to wonder what sort of Christianity they taught, and, indeed, what good they were doing there at all. But when later the congregation gathered under the big tree by the teacher's house, there was only one thing given me to say to them—"She, out of her want, cast in everything she had, all her life." In the simplicity of their very elementary training there came to these two, probably among the simplest and least educated in the institution, the call to go to Papua, 3,000 miles across the sea. In those wild villages of which they heard, the Master had other sheep whom he must bring. So much they understood and so they went. For her this was the end of their going.

Therein is the summary of the work of the South Sea teachers in Papua—"out of their want they cast everything they had." Whatever their lives were worth, they gave them; what more could they give? On the hillside at Vatorata there is a little memorial chapel for the Papuan students. In one wall is a window to Chalmers and Tomkins; over the communion table is another, as ugly a window as ever I wish to see. It is just four lancets side by side, with scrolls zigzagging from top to bottom; but I fancy that the man who wrote of the heroes of faith in the Epistle to the Hebrews would have spent some time on that window, for on the scrolls are the names of eighty-two South Sea teachers who have died in Papua. The catalogue, covering the years from 1870 to 1899, includes men only, and no mention is made of the wives or of children. Some died of malaria and dysentery, one or two were drowned, and a few were poisoned; some were finished by arrows and some by stone clubs. But more always came to fill their places, and since 1899 there is a list of more than forty others, again men only, who have given life itself that the Kingdom of Christ might be established in Papua.

There lies the unity of our work in the Pacific. From group to group the gospel spread, and ever and anew white men and brown men lived and died together, that untouched islands might hear the message. Each group passed that message on and never counted the cost. Here is the supreme test of the work done by the first missionaries and the great men, known and unknown, who have followed them. Nott, Buzacott, John Williams, and all

the rest, they have their recompense here. The men they taught are following in the Master's footsteps; indeed they follow in a way that puts the churches of the West to shame.

They were simple peoples and their strength was small, but they gave their best that others might know the good news that had saved themselves. The fire was scarcely lighted on their own islands before they were passing on the torch across the sea. When other groups were ablaze, they went on to Papua, that its long coast also might flame from end to end. Many torches and one fire, with more torches still to light; diversities of operations, but one work, and that one work is not yet done. Without us even the old heroes of the Pacific shall not be made perfect. God gives to us the glory of going on.

Frank Lenwood, Secretary of the London Missionary Society, in his book entitled "Pastels from the Pacific."

The Surgeon's Prayer

All powerful Lord of Heaven, this thy child is sick. We, thy servants, ask thee for skillful hands and for wisdom to relieve his pain and cure his body, in order that some day he may understand the love and mercy of his Heavenly Father, and return thanks to thee and come to serve thee. We ask it all in the name of Jesus Christ the Saviour. *Amen.*

Prayer before operating, used in St. Luke's Hospital, Shanghai, China.

WORLD BRIEFS

The World's Sunday School Convention of 1920 is to be held in Japan.

It is reported by the United States Employment Service that 1,500,000 women who took men's work, releasing the men for military service, now decline to give up their positions.

The Royal Geographical Society records a considerable rise in the level of the Dead Sea during the nineteenth century. There has been a steadily increasing rainfall in that region during the same period

Merriman Baptist Church, at Ranger, Texas, struck oil on its church site. The church voted to give the whole sum from the probable output—estimated at $200,000 yearly—to the various activities of its denomination.

The Armenian and Syrian Relief Commission announce the gift to their treasury from Mr. John Galsworthy, the English author, of $4,000, a sum representing a little more than the net profits of his recent lecture course in this country.

Yunnan, the province in China to which undesirable political characters were formerly banished, is said to have remarkable natural resources, containing "every mineral that has an English name, and in large quantities."

In the Belgian Congo the natives are just finishing a new Christian church. It is located at Sona Bata. The iron for the roof came from Chicago; the bricks for the walls were made in the church's own brickyard; the timbers for the frame lumber were cut in its own forests. The edifice has seven doors and nine double windows, and will seat 500 people.

Dr. Shellabear, an American missionary at Singapore, has invented a typewriter which will write the Malayan-Arabic character and is the only one of its kind. The Sultan of Pahang is to have the first of the machines manufactured in quantity production. Pahang is one of the states in the Malay Peninsula, with a population of some 60,000.

Julius Rosenwald, of Chicago, has just made his twelfth $25,000 contribution toward various Y. M. C. A. buildings. This latest check is to go toward a building for the colored Y. M. C. A. in Chicago; another check went toward a building for colored young women in New York. Other sums have been for Associations in Philadelphia, Washington, Atlanta, Baltimore, St. Louis, Cincinnati, and other large cities.

It is rumored that the first meeting of the League of Nations will be held in Washington, D. C., next autumn, President Wilson in the chair. A committee of nine is to arrange for the inauguration of the League and for various formalities. We suggest that an able and experienced representative of American Foreign Mission Societies be made a member of the League's permanent council.

On December 14, 1918, was held the centenary celebration of Serampore College, founded by William Carey, the early missionary. At the centennial celebration the Governor of Bengal announced the decision of the government of India to make the institution a gift of a lakh of rupees ($50,000). The college is now interdenominational, is affiliated with the University of Calcutta, and possesses the right to confer degrees in theology.

The Japanese White Cross Society of America is a recently incorporated body. It proposes to build a small hospital in or near San Francisco for tubercular Japanese who have to stay in the city a few days before taking steamer for Japan; to arrange for suitable quarters on the ships; and to have a farm with cottage hospital near Los Angeles for the refuge and cure of those who do not return to their homeland. It is expected to support the work in the same way as the Red Cross.

The Methodist Episcopal Board of Foreign Missions expects to spend over $2,000,000 in the next five years in extending its system of hospital centers. It plans to add to its present twenty-six hospitals and dispensaries abroad, forty-five new hospitals, twenty-four dispensaries and other buildings, and eleven doctors' residences. A specially interesting section of this hospital expansion will be in Malaysia, where nine hospitals will be erected on various islands, the governments bearing part of the cost.

Dr. Theodore T. Wong, the Chinese official murdered at his residence in Washington, D.C., last spring, was director of the Chinese Educational Mission in Washington and had charge of the funds of the Boxer Indemnity scholarships in this country. There are at present about three hundred and fifty of these scholarships. Dr. Wong was the son of a Chinese priest of the Episcopal Church, was educated at St. John's College, Shanghai, and at the University of Virginia. For several years he was chairman of the national committee of Y. M. C. A. in China, and his wife is today chairman of the Y. W. C. A.'s national committee and a prominent church worker in China.

THE CHRONICLE

Arrivals in this Country

April 29. In New York, Mr. Luther R. Fowle, of Constantinople.

April 29. In San Francisco, Cal., Miss Frances K. Bement, of Shaowu, China.

Births

March 23. In Geneva, Ill., to Rev. and Mrs. Paul E. Nilson, under appointment for Central Turkey, a daughter, Faith Elizabeth.

March 30. In Fenchow, China, to Rev. and Mrs. William R. Leete, a daughter, Sarah Elizabeth.

May —. In Japan, to Rev. and Mrs. Frank Cary, a daughter, Martha Jean.

Death

May 4. In Aleppo, Syria, from influenza, Rev. R. Stanley M. Emrich, of the Mardin Station, Eastern Turkey Mission. Further notice next month.

Wanted — Second-Hand Typewriters

Our school at Tunghsien, near Peking, plans to establish a business course. Typewriters are prohibitively high priced at Peking at the present time. Rev. Harry S. Martin writes that it would be a great addition to the equipment of the school if they can secure a dozen or fifteen second-hand machines of any of the standard makes. The keyboards must be Universal type. Good condition is essential, as there is no means of getting repair work done in China.

From our High School in Bombay comes the news that they are adding a business and commercial course to the curriculum. A dozen or more typewriters are urgently needed.

If any one is willing to give a second-hand typewriter for these uses, please communicate with Mr. Hosmer at 14 Beacon Street, Boston, Mass.

THE FINAL PROOF

THE RECEIPTS FOR THE MONTH OF JULY WILL HAVE TO SHOW A LARGE INCREASE

This month ought to PROVE THE RESULTS of the Every Member Canvasses made last December in more than a thousand churches.

FIRST comes a canvass netting larger results and deepening interest. THEN the money flows in Sunday by Sunday until NOW the treasury of many churches is fuller than ever before.

NOW COMES THE PROOF

In July we await EVERY DOLLAR that has been gathered in the preceding six months.

CHURCH TREASURERS: — We beg you to send in the last dollar that belongs to the share of the American Board.

PASTORS: — We beg you to remind the treasurer to send us "the portion of goods that falleth unto us."

THE BOARD'S FRIENDS: — Remind the pastor, remind the treasurer in our behalf.

EVERY DOLLAR IS NEEDED

Appeals from a dozen fields are now awaiting answer, and that answer depends on the receipts in July.

Send in the last dollar to

FRANK H. WIGGIN, Treasurer

The American Board 14 Beacon Street, Boston

A GROUP OF 1919'S RE-ENFORCEMENTS (*See page opposite*)